



ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

SECOND SUNDAY AFTER CHRISTMAS JANUARY 2, 1977  
THE REV. RALPH C. LINK, PASTOR

MRS. WALLACE FEDER, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

BRENDA MARBURGER, DAN BOSKO - ACOLYTES

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ORDER OF WORSHIP - 11:00 A.M.

PRELUDIUM "POEM" DENTON  
\*PROCESSIONAL HYMN NO. 63 "OUR GOD, OUR HELP IN AGES PAST"

\*ASPIRATION - CHORAL AMEN

\*EXHORTATION

\*CONFESSIOIN "ETERNAL FATHER, TEACH US IN THE DAYS OF THIS YEAR TO DISCOVER THE PRECIOUSNESS OF TIME. KEEP US FROM SQUANDERING OUR HOURS IN SENSELESS THOUGHT AND USELESS ACTIVITIES. HELP US THROUGH GOOD BOOKS, CLEAN CONVERSATION, AND CREATIVE ACTION TO SO NUMBER OUR DAYS THAT WE MAY GET A HEART OF WISDOM, AND A LIFE DEVOTED TO THY RECONCILING MINISTRY IN THE WORLD; THROUGH JESUS CHRIST. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: "O LORD OPEN OUR LIPS.

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY NO. 551 *FAIRIE READING GETH 45,6*

SCRIPTURE: GALATIANS 5:13 *CHARL EA. DAY*

REQUIEM OBSERVANCE:

RALPH T. KILLEAN

GEORGE L. DAVIS

NORA B. THOMPSON

RUBY H. GROBMAN

JOHN K. WILSON

EVERETT H. McCANDLESS

AMELIA DREHER

MABEL SANDBACH (PAST MEMBER)

HYMN NO. 418 "FOR ALL THE SAINTS WHO FROM THEIR LABORS REST"  
CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU

PEOPLE: AND WITH THY SPIRIT

PASTOR: LET US PRAY

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "LITANY"

SCHUBERT

A. HEMI: "He" - SOLO BY KAREN MALONEY

SERMON: "THE FRUITBOWL"

PRAYER AND LORD'S PRAYER

\*HYMN OF DEDICATION NO. 35 "LORD, DISMISS US WITH THY BLESSING"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "PRAISE TO THE LORD, ALMIGHTY" WILSON

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. RODNEY RENSEL IN LOVING MEMORY OF THE

"GRANDPARENTS"

SERVING AS USHERS TODAY ARE: \*ALLEN BOTACCHI, JOHN

REDMAN, DAN BOSKO, ROBERT KANUER, CHARLES PENAR,

DEACON AND MRS. RICHARD MANGEL WILL BE AT THE DOOR

TODAY.

NURSERY WILL BE PROVIDED TODAY BY SANDY SHEPPECK AND BONNIE VENSEL.

HOSPITALIZED: RICHARD CROUSE - MERCY HOSPITAL.

DR. HOMER FILSON - BOMH.

THE FINANCIAL SECRETARY'S BOOKS ARE CLOSED ANYTHING

NOW WILL BE PLACED IN 1977 BOOKS.

PLEASE ONLY USE NEW ENVELOPES AND DO NOT USE OLD ONES.

THE NUMBERS CHANGE FROM YEAR TO YEAR AND IT CAN GET VERY CONFUSING.

WED. - 7:30 - CHURCH COUNCIL MEETING

THURS. - 7:00 - BIBLE STUDY IN THE UNDERCROFT  
THE NEWSLETTER WILL BE PUBLISHED ON THURSDAY - PLEASE HAVE ALL THE MATERIAL IN BY WEDNESDAY.

THE ARC CLASS WILL HAVE A DINNER AND WILL GO TO SEE

THE LITTLE THEATER PLAY "AVANTI" (COMEDY) - JAN. 22.

DINNER WILL BE AT 6:00 P.M. AT THE ELKS. YOU CAN

COME TO ONE OR BOTH. EVERYONE WILL ORDER THEIR MEAL

SEPARATELY. RESERVATIONS WILL HAVE TO BE MADE BY

JANUARY 9TH. PLEASE CALL AFTER 6:00 P.M. JEANNIE

MCBRIDE - 283-8980 OR DELORENE BOTACCHI - 287-7294.

WE WILL NEED SOMEONE FOR FLOWERS FOR NEXT WEEK (9TH),

ALSO THE 23RD, AND THE 6TH OF FEBRUARY. IF YOU WOULD

Possibly WANT ONE OF THESE DATES - PLEASE LEAVE BEA

TAIT KNOW IN THE OFFICE.

THE STAIR-GRADE, NEW ALTAR CLOTH AND PORTABLE FLOOR

MODEL SOUND LECTERN WILL BE DEDICATED NEXT SUNDAY.

JAN 10 - ST. PAUL'S NEEDS PEOPLE TO GO TO SUNNYVIEW

AT 1:00 - PLEASE COME ALONG AND HELP SING AND ETC.

"The Fruitbowl" Fresh 18 Spirit 9

Text: Galatians 5:19-23

Scripture: Galatians 5

(Illus little boy, football game & prayers)

Wives, bowl games & scream=risk unBcom squeal, "Fruitbow  
U lik any Bowl, Bowl we play ea everday lif  
Ruls diff any contest played, yet, game must enter &  
must fite as tho lif depend, Beuz it duz

Game dare no lose, but odds stack gainst from start  
Ever herd game scor pre-determ? This game we involv  
P list scor 5 Gal, (turn & C), vs 19 wrks flesh  
1st Immoral, 20-21 common 2 all/add up & get 18  
If U quest my math (& it question) KJV=18, & such like  
Vss 22, 23, wrks Spirit=9, at kickoff Fl 18, Sp 9  
unknow quant=Nu Yr & mus put game plan in2 action  
P giv us this 3 vss

1ST=vs 16=WALK, show Xp in habts & how liv daily  
(Illus little boy & canary)

Ea mus declar 2 G, Need do away old desir, habits  
Wat bettr way rid selvs thing hurt, griev Lord Js?  
Need look within & find tinsel toys world kept  
hidden & known only 2 G & us, & then dispos them  
2ND=vs 18=LED (Illus man & Obit & Nu start)

WudnT B terrif if cud start over? Nu Bgins & xix  
starts no can do, or who cares, 2 lazy or 2 late  
It not 2 late 2 resolv 2 Bgin 2day & best place

2 start is G's guidance, 2 B LED by Him  
Anita Bryant=Day without or juic lik day without sun  
para=Day without Bible lik day without sunshine

2 thoz who read, know truth state, 2 thoz who do not,  
urg 2 read regularly, systematically  
This giv opp 2 let G speak 2 U, & direct Ur lif

No time=read news?=hay time 2 read Bib  
I canno convinc until U try 4 self,

So whynot resolv this B yr which G chang Ur lif  
3RD=vs 25=LIVE, P say=WALK=B examp, LED=G's Word open  
Now LIVE=2 stand 4th with Boldness & tell word/deed  
(Illus Hugh Latimer & Henry VIII)

This wat Saviour seek NU YR, we B honest servants  
Need tak inventory selves, families secularly &  
Spiritually as well

Questions: Am I timid fenc straddler?

" " ashamed 2 mention Js Xp outside circl  
of friends?

" " week-kneed, & peop no know I Xpian?  
If Y, or uncert need determ this yr 2 score

If don't score indiv 4 us=Fl 18, Sp 9, & opp 2 O'com  
world as Xp. desir 4 us is gone. Insted B victor/defea  
Let us: WALK, B LED, & LIV in SP as G direct this NU YR

"The Fruitbowl"  
Flesh 18 Spirit 9

Title: Galatians 5:19-23  
Scripture: Galatians 5

(Illustration little boy and prayers after football game)  
I believe that some people, and some wives in particular, have declared that if someone so much as mentions another "Bowl" game, they will scream, because of the vast number of games on TV the last day or so. Well at the risk of hearing one of you ladies burst forth into an unbecoming squeal, I would like to suggest yet another "Bowl." The "Bowl" I am referring to is one which is played each and every day of everyone's life. It is unlike any "Bowl" concocted by any sport planning committee. The rules differ radically with any contest played. Yet it is a "Bowl" into which we must enter and play as though we are fighting dare not for our very lives, because we are. It is a game we ~~want~~ lose, and yet the odds are stacked against us from the very first whistle.

Have you ever heard of a game that had a pre-determined score before it ever started? Well this is exactly the kind of game we are compelled to play in. We cannot sit back and say that we do not care to participate. Or to state that games are for those who are more skilled than us, or that someone younger should play in our place. None of these answers apply in this "Bowl."

Paul lists the score before the game begins in the 5th chapter of Galatians, and I would like you to turn to that chapter with me and let us look at what he is saying. In verse 19, he speaks of the works of the flesh regarding immorality. A person may not be guilty of all of these, but ~~we~~ facex the temptations of them in our daily lives, and in the world in which we live and move. Then in verses 20 and 21, Paul gives us a list of works of the flesh that are very common to all of us, and ones which cause us a lot of grief and concern. If you add all of them up you will come to a total of 18, which means that the game is stacked against us even before the kickoff. (For those of you who are questioning my mathematics, which at times is questionable, I am using the King James Version, and there are 18 things listed there, because we must add, "and such like," because ~~it~~ there are other things which could be added to this list, but have not been placed there.)

And then Paul goes on to give the score of the works of the Spirit in verses 22 and 23, and we find there are 9 of these. Thus the score at the kickoff is Flesh 18, Spirit 9.

Kickoff of course would be the beginning of life, birth. We are born into a world in which all of the adverse things are present. God didn't plan it this way, but because of man turning from God, sin came into the world and because of this we all fall heir to it. But God has provided us with the game plan which if followed, will lead to defeat of the flesh, even though we are the underdog in this fight.

I believe that as we stand at the very beginning of ~~the~~ another unknown quantity, a new year, we need to put this game plan into action in our lives and strive to map out our strategy to fight our opponent and seek victory. We can find this plan throughout all of God's Word, but Paul gives it to us in simplified form in 3 verses of this morning's Scripture. The first part is found in verse 16. "WALK in the Spirit." Basically if we WALK in the Spirit we will overcome all 18 of the opponents points, and specifically as Paul points out, "The lust of the flesh." ~~This would take care of overcoming the fleshly works as found in verse 19.~~

The thing we notice in each of these verses we will be dealing with is that Paul is speaking of our actions being motivated by the Holy Spirit. That we first of all to WALK in the Spirit means that our lives become a reflection of what we are to be. It means that we not only profess to have Christ in our hearts, but we show Him in the way we live daily.

(Illustration of little boy and canary)

This is what we each need to declare to God this day, "That we do not want to keep anything in our lives that will hurt God." We talk about doing away with the old desires and habits in our lives each New Year. We make New Year's resolutions to be better and do better in the New Year. What better way to start than to rid ourselves of the things that hurt and offend ~~Him~~ and grieve the heart of the Lord Jesus. We need to look within and find the tinseled toys of

the world that are kept hidden and known only to us and the Lord. And then dispel of them for good.

The second verse of Scripture that Paul provides as the game plan for everyone is found in the 18th verse. Here Paul is saying "Be led by the Spirit."

(Illustration of Obituary, man complaining, editor to run name in birth column)

~~xxxxxxxxxx~~ Wouldn't it be terrific if we could start over today? We think of new beginnings but too often they never materialize because we are too lazy, or we may feel, "What's the use? No one cares anyhow." Or we may feel that it is too late in life. But whatever our reasons for not making new starts and having a fresh viewpoint in our lives, it is not too late to resolve to begin today.

And the best place to start is to begin with God's guidance. To be led by Him.

Anita Bryant tells us on a commercial that a day without orange juice is like a day without sunshine. We could paraphrase this and make it, "A day without the Bible is like a day without sunshine." To those of you who read your Bibles everyday, you know the meaning of this remark. To those of you who do not read your Bibles, I would urge you to do so. A regular systematic reading of the Scriptures will not only help you to understand what God has done in the past, but will give you the opportunity to let God speak to your heart and lead you in the direction He wants your life to take.

You may feel or say that you do not have the time, or that you do not like to read etc, etc. But almost all of us read the newspaper right? If we can find time to read the paper, we can reserve a few minutes to read God's Word. This isn't asking too much of anyone, and if you can find strength and help for each day through it, it is time well spent. I cannot completely convince any of you of the benefits derived from God's Word, because you cannot completely understand it until you see for yourself. ~~xxxxxxxxxxxxxxxxxxxxxx~~ So why not resolve that this will be the year in which you not only read God's Word daily, but the year in which God is going to change your life, by His revelation to you of Himself.

The third ~~thing~~ verse of Scripture in Paul's gameplan for us is to be found in

the 25th verse, where he tells us, "Live in the Spirit." In all of Paul's letters we can readily see that Paul is a master at progression in the life of a person who really wants to be a complete Christian, and this portion of Scripture is a good example of this. First he tells us to WALK in the Spirit. In others words we are to show forth the example of what having Christ in our lives means.

LED  
Then he tells us to be LED by the Spirit, which means to open our hearts and lives to the leading of God and this comes from His instructions in His Word.

And now Paul comes to the place where he tells us to LIVE in the Spirit. To do so is to have all of these things in evidence in our lives. It means that Christ is shown by what we do and by what we say. It means that we use the Bible as our textbook by which we run our lives. And it means that we live for our Lord and stand forth with boldness, willing to tell others of Him by word and deed.

(Illustration of Hugh Latimer and Henry VIII).

our Saviour  
This is what Christ is seeking from each of us this New Year, that we are His honest servants. We need to not only take inventory of the secular things we want to change in our lives and in the lives of our families, but we need to take a spiritual inventory as well.

Here are some questions all of us need to answer: Am I a timid fence straddler? Am I ashamed to mention the name of Jesus Christ to someone outside of my circle of friends and family? Am I a weak-kneed witness to my Saviour to the extent that people do not even know I profess to be a Christian? If we can answer Yes to or uncertain to these questions, then we need to determine that this is the year in which we begin to score. If we don't, then individually the score will always remain: Flesh 18, Spirit 9, and the opportunity to overcome the world as Christ desires for each of us to do, is gone. Instead of being victorious, we are then defeated. So let us Walk, and be Led, and Live in the Spirit, as God directs in this New Year.

ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

FIRST SUNDAY AFTER EPIPHANY JANUARY 9, 1977

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MR. RALPH COOPER, CHOIR DIRECTOR

BRENDA MARBURGER, DAN BOSKO - ACOLYTES

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ORDER OF WORSHIP - 11:00 A.M.

PRELUDIUM "PRAYER IN G FLAT MAJOR" DUBOIS  
\*PROCESSIONAL HYMN NO. 424 "ANOTHER YEAR IS DAWNING!"

\*ASCRIPITION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION "O God, you gave us a light for our lives, but too often we still are groping in the dark. Our loves should be a reflection of that light, but instead we are casting shadows of doubt. Keep us from those things which tend to shake our faith. Help us to shine forth wherever we are to a world that badly needs the light. Take from us all of our sin, cleanse us, and make us whole, through Christ our Lord. Amen."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

PASTOR: "O LORD OPEN OUR LIPS."

PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: GENESIS 17: 1-8, 15-22, 18: 1-15

HYMN No. 426 "FOR THY MERCY AND THY GRACE"

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU

PEOPLE: AND WITH THY SPIRIT

PASTOR: LET US PRAY

PRAYER AND PRAYER RESPONSE

OFFERTORY

"ELEVATION IN D"  
DEDICATION OF CHAIR GLIDE, ALTAR CLOTH (WHITE) AND  
PORTABLE LECTURN - (ALL MEMORIALS)

SOLO: "HE TOUCHED ME" GAITHER - SUNG BY

DICK BARTON, TENOR

SERMON: "DIVINELY INSPIRED LAUGHTER"

AYER AND LORD'S PRAYER

\*HYMN No. 382 "O MASTER OF THE WAKING WORLD"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "IF THOU BUT SUFFER GOD TO GUIDE THEE"

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. LEROY ANDREWS IN MEMORY OF "LOVED ONES"

SERVING AS USHERS TODAY ARE: WALLY FEDER, JOHN SNOW,

MONT MACKINNEY, HERB SHEARER AND STEVE VARGO.

MR. & MRS. HARRY DAVIS WILL BE THE GREETERS AT THE

DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY BETTY AND LINDA

PFABE AND PAULINE FENCIL.

HOSPITALIZED: RICHARD CROUSE - MERCY HOSPITAL,

DR. HOMER FILSON

THE ATTENDANCE LAST SUNDAY WAS 181.

TONIGHT - 7:00 - YOUTH MEETING

TONIGHT - 7:00 - BUILDING AND PLANNING MEETING

TOMORROW - 1:15 - OUR CHURCH WILL HAVE SERVICES AT  
SUNNYVIEW - IF YOU CAN POSSIBLY COME AND HELP SING  
PLEASE DO SO. *I NEED YOU*

FRI. - 7:00 - THE YOUTH GROUP WILL GO SLED RIDING AT  
COMMUNITY COLLEGE

DEADLINE IS TODAY TO SIGN UP TO GO WITH ARC CLASS TO  
DINNER AT 6:00 AT THE ELKS AND TO THE LITTLE THEATRE  
PLAY "AVANTI" (COMEDY) ON JAN. 22. YOU CAN GO  
TO EITHER OR BOTH. PLEASE LET JEANNIE McBRIDE KNOW  
OR CALL 283-8980 OR DELORES BOTACCHI 287-7294 TODAY.  
SENIOR CHOIR WOULD LIKE TO RECRUIT SOME NEW MEMBERS -  
ANYONE FROM SENIOR HIGH AGE AND UP. LET RALPH COOPER  
OR CYNDIE SYBERT KNOW OF ANY INTEREST YOU MAY HAVE!

THE CONGREGATION DINNER AND MEETING IS SET FOR JAN.

30TH. THE YEARBOOKS WILL BE GIVEN OUT AT THIS TIME.

THE STAIR GLIDE IS A MEMORIAL IN MEMORY OF PAMELA  
PFLUGH BY HER "PARENTS" - MR. & MRS. GEORGE PFLUGH.  
THE NEW WHITE ALTAR CLOTH IS A MEMORIAL IN MEMORY OF  
MR. GEORGE L. DAVIS BY MR. & MRS. HARRY DAVIS AND SONS.  
THE NEW PORTABLE LECTURN WAS GIVEN IN MEMORY OF  
MR. CARL W. HOLLEFREUND BY MR. & MRS. WALTER  
HOLLEFREUND.

► BUTLER FELLOWSHIP OF CHURCHES MEETING - JAN. 13

(THURS.) - 7:30 - AT NORTH ST. CHRISTIAN CHURCH.

THURS. - 8:30 - ST. PAUL'S UCC vs. MERIDIAN #2 - BASKETBALL  
MEN. - 8:30 JR TEAM  
(1078)

"Divinely inspired laughter"

Texts: Genesis 17:17a, & 18:12a

Scripture: Genesis 17:1-8, 15-22, 18:1-15

Exa Rose Kennedy, Golda Meier 80 plus & pregnant  
2 Reactions=Disbelief, "2 old", & laughter, inside/audi  
d react common, laff wen ridiculous & rtly so  
1 Mea carful in laffing & that Divine, no want offend  
Yet G hav sens humor, I no mean tell jok 2 Him,/ G  
But no Bliev He want puckerup, somb, sober, lik tast  
persimmon, yet 2 oft way approach G

Read Word & find humor ther, lets look 17 chap Gen  
EXEGE: Abram 99, vss 1,2/Abe bow B4 G, vs 3

G tell Abe how estab cov, vss 4-8, All this 2 old man  
no child 2 wife. Had son 2 servant by instig wife  
But Sarai sterile, Look Abe this pt C twink eye &  
wait G finish & say, "Oh sur, & how wil this B?"  
Name Changes=Sarai 2 Sarah=My Princess 2 Princess,  
from Blong only 2 Abe, 2 Blong entire race

Abeam 2 Abraham=Exalt, or Father 2, Father multitude  
G tell Sarah 2 hav child & 2 B mother nations, kings  
vs 15, Abe ask quest & roll on ground laff,  
ask 4 Ishmael, vs 18, G re-iter cov, Isaac, vs 19  
G lv Abe & ch 18,3 angel vs 1, Abe oriental host vss  
Angel ask Sarah, in tent, vs 9, Sarah listen, 2-8  
age told again vss 10,11, & Sar laff, vs 12

Angel ask diff G do sumthin, vss 13,14

Sar deny laff & rebuk vs 15  
G no offend by laff cert situ, & who no laff ridic sit  
Diff kind laff: joyful, contag, lik baby tickl & peek  
Evil laff=A Hitler defeat France, A Eichmann, jump in  
grav laff at slaughter Jews

If Abe, Sar legit, bcuz laff ridic sit & C humor invo  
knew both hartach caus lak child, They giv Jew marria  
legit, sons carry on name Fath, & Jew make look 4 son

Sar laff prosp 90 & preg/Abe likwis 100 & Father  
Laff cud B bcuz afraid, fear tell frends & no happen  
Fear no hear rt & all dream, lik yng boy ask girl 2  
dance negativ, fraid 2 B refused. this why they laff  
20th C Xpianty, we told, 4givness, nu lif, etern lif  
& we larr. Laff 2 cover nervness, embaras 2 think  
we class with fundys. Laff outward, but inward  
fear they rt, we wrong

All this C Div Inspir Laff=G knew Ab, Sar react  
G bless midst lak trust, He reach out bless in luv  
& tho may laff 2 cov fear, reach out 2 us in sin &  
let know He luv us

(Ill's Carol Houghton & candle Chapel May 10/72)

Is & ly preach, girl wildimag who search 4 G?  
U call wat want, I Bliev G spok & yng wom laff agin  
parallel: G giv mirac & laff, mirac lif Mary & peop

laff & still laff  
But Div Inspir Laff all can share  
We can laff, really laff Bcuz G sent Son  
G M Cohan say, "Always lv them laffing"  
& G dun just that,

He left us laffing 4 joy, Bcuz He left us His Son



and say, "I am thy son, the son of Abraham, and the son of God." And he said unto him, "Thou art my son; this day have I begotten thee." And he said, "Behold, the angels of God are come hither to minister unto me." And Jesus said unto him, "Get thee hence, Satan: for it is written, 'Thou shalt not tempt the Lord thy God.' And the devil left him, and behold, angels came and ministered unto him.

And when he was alone, he abode in the desert, and was tempted by Satan. And he fasted forty days and forty nights, and afterward he was hungry. And when the tempter came to him, he said, "If thou art the Son of God, command that these stones be made bread." But he answered and said, "It is written, 'Thou shall not tempt the Lord thy God.' And again the devil said unto him, "If thou art the Son of God, cast thyself down: for it is written, 'He shall give his angels charge concerning thee, and upon thy head shall they bear thee up, that thou shouldest not strike thy foot against a stone.' And Jesus said unto him, "It is written, 'Thou shall not tempt the Lord thy God.' And when the devil had ended all his temptation, he departed from him until another time.

And Jesus, full of the Holy Ghost, returned out of the Jordan. And he was about forty days in the wilderness, tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

Now when Jesus was come up out of the water, straightway he saw the heaven rent asunder, and the Spirit descending like a dove upon him. And a voice came out of the

to teach, which she does as we see in v. 17. The question is raised by the angel,  
the "bright" messenger and  
now identified as the Lord in vs 14, concerning the difficulty of God doing  
an infinite number of <sup>A</sup>miracles, vss 13, 14.

<sup>2</sup> Sub-Topic: that the "Imperial and Provincial" in the *Shi Jing*, v. 17.

<sup>14</sup> G. C. Lichtenberg, *Geist und Natur*, 1770-1774, trans., ed. and annotated by John R. Schlueter and others, Cambridge, Mass., 1965.





ST. PAUL'S UNITED CHURCH OF CHRIST

BUTLER, PENNSYLVANIA

SECOND SUNDAY AFTER EPIPHANY JANUARY 16, 1977

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST AND INTERIM CHOIR DIR.  
ROBIN KNAUER, JEFF CAMPBELL, - ACOLYTE

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ORDER OF WORSHIP - 11:00 A.M.  
PRELUDE "How Brightly Shines the Morning Star" KARG-ELERT  
\*PROCESSIONAL HYMN No. 1 "Holy, Holy, Holy!"

\*ASCRIPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION "Lord God, Our Father, in your Light do we have light, and in your love do we find love. Show us the path anew, and lead our wayward feet thereon. Give to us purer hearts, and cleaner lives, and let us live as your Son taught us to live. For we pray in his name. Amen."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

PASTOR: "O Lord open our lips.

\*PEOPLE: And our mouth shall show forth thy praise

\*DOXOLOGY No. 551

SCRIPTURE: LUKE 10: 25-37

HYMN No. 256 "Lord, speak to me, that I may speak!"

\*STATEMENT OF FAITH (FRONT OF THE HYMNAL)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: The Lord be with you.

PEOPLE: And with thy spirit.

PASTOR: Let us pray.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "ANDANTE"

F. VON SPEE

> ACOLYTE PRESENTATION

RICKY VINROE, RANDY DELLEN AND DANNY BOJKO

Solo: "If we all said a Prayer" LARGO - SUNG BY

CYNTHIE SYBERT, SOPRANO

SERMON: "THEOLOGICALLY SPEAKING...."

PRAYER AND LORD'S PRAYER

\* HYMN No. 318 "NEARER, MY GOD, TO THEE!"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUCE: "Amen"

BOUBBET

- - - - - \*Congregation Standing - - - - -  
The lovely flowers on the altar have been placed by  
Mr. & Mrs. George McKinney in loving memory of  
"Granddaughter" Kristine Adam.

Serving as ushers today are Robbie Vinroe, Bob Dellen,  
Brian Peare Steve Smith and Chris Peare.

Deacon and Mrs. John Redman will be at the door  
today to greet the congregation.

Nursery will be provided today by Brad and Judy Vinroe  
and Lynne Bosko.

HOSPITALIZED: Herb Shearer, Clarence Wolfe, Bertrude  
Davis, Dr. Filson, Rebecca Shearer - BOMH.  
RICHARD GROUSE - MERCY HOSPITAL, 1115 KELLY 444 J  
The attendance last Sunday was 200.

> ANYONE INTERESTED IN BECOMING AN ACOLYTE - NOW IS THE  
TIME TO SIGN UP OR LET MRS. KILLEEN KNOW BEFORE THE  
NEW LIST IS MADE UP. (YOU HAVE TO BE 10 YEARS OF  
AGE OR UP)

> TODAY - 2:00 - IMPORTANT MEETING TO SET UP THE YEAR  
BOOK. IF YOU ARE AN ELDER, OFFICER, PRES. OF AN  
ORGANIZATION (OR REPRESENTATIVE OF AN ORGANIZATION)  
YOU ARE EXPECTED TO BE AT THE MEETING TODAY AT 2:00.  
WE NEED YOU TO HELP!

THURS. - 10:30 A.M. - MARY MARTHA CIRCLE WILL MEET AT  
HOME OF DRU RENZEL TO OBSERVE THEIR ANNIVERSARY WITH  
A TUREEN LUNCHEON. MEAT AND BEVERAGE WILL BE  
FURNISHED.

> SAT. - DISCIPLING SEMINAR *8:30 AM, 1/2 CREDIT* *9:00 TO 11:00*  
SAT. - 6:00 - ARC - DINNER AT THE ELKS AND LITTLE  
THEATER.

SENIOR CHOIR WOULD LIKE TO RECRUIT SOME NEW MEMBERS -  
ANYONE FROM SENIOR HIGH AGE AND UP. LET RALPH  
COOPER OR CYNTHIE SYBERT KNOW OF ANY INTEREST YOU MAY  
HAVE!

> CONGREGATION DINNER COMING UP JAN. 30 - RESERVE THE  
DATE. YEARBOOKS WILL BE PASSED OUT AT THIS TIME.

> PLEASE READ YOUR STATEMENTS CAREFULLY AND LET BEA  
TAIT KNOW OF ANY DISCREPANCY ON THEM. THE YEAR-  
BOOKS WILL BE MADE UP THIS WEEK AND NOW IS THE TIME  
TO CHECK AND SEE IF YOUR STATEMENT CORRESPONDS WITH  
WHAT YOU GAVE.

) WELCOME VISITORS! FLOYD HUTZLER )

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST  
Rev. C. Link, Pastor  
Christ Church, Uniontown 9:00 A.M.  
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP August 29, 1971

The Organ Prelude

\*The Hymn of Praise 3

\*The Call to Worship

\*The Prayer of Confession (Unison)

O Lord, we recognize that we have been created by thee, but we have fallen away from the good intent of thy creation. Restore again thy image within us that we may know what it means to be thy children. We confess that we have not been obedient disciples. Forgive us to hear again thy call and follow thee. We acknowledge that we have loved ourselves too much and our brother too little. Help us to hear and live thy commandment that we should love thee with heart, mind, and soul, and our neighbor as ourselves. Forgive us, O Lord, and help us to find our peace in thee; through Christ our Lord. Amen.

\*The Kyrie

\*The Assurance of Pardon

The Scripture---Job 36:17-33

\*The Gloria Patri

Pastoral Prayer

Announcements

The Receiving of Tithes and Offerings

\*The Doxology

\*The Offering Prayer and Lord's Prayer

The Hymn of Rejoicing 256

The Sermon---"Squabbin, That's a pretty Job---"

The Sermon Prayer

\*The Hymn of Response 318

\*The Benediction

\*The Three-fold Amen

\*The Postlude

\*Our Recognition Standee

CHRIST CHURCH ANNOUNCEMENTS

The Chicken Bar-B-Q, will we held this afternoon at 4:00 P.M. at Hepfer's lot. Hope to see you all there.

BIRM. CHAIRS

PAUL HEPFER BIRTHDAY Monday,

WISHLIST FROM SCOTLAND

MR & MRS MAHON

n, story helpfulness unknown source,  
~~Carrie~~, ~~me too~~

the first time, and I have been told that it is a very  
good one. The author is a man of great ability, and  
has written a book that will be of great value to  
anyone interested in the subject. I would highly  
recommend this book to anyone who wants to learn  
more about the history of the United States.



the Lord, who is good to all, and his mercy extends to all his creatures. He is the God of the living, and his spirit abides in us. We are not to be afraid of death, for it is a natural part of life. We are to trust in the Lord, and his promises. We are to live a life of faith and obedience. We are to be kind and compassionate to all, and to help those in need. We are to be good stewards of the gifts we have been given. We are to be grateful for all the blessings we receive. We are to be humble and modest, and to seek the will of the Lord in all our actions. We are to be patient and forgiving, and to let go of grudges and怨恨. We are to be peaceful and content, and to live in harmony with others. We are to be good examples to those around us, and to spread the gospel message of love and salvation. We are to be faithful to the Lord, and to follow his commandments. We are to be good sons and daughters of God, and to honor him in all we do.

Finally he can contain himself no longer and he jumps in. He tells Jib that he  
is crying in tears, while Jib is cool, and therefore he must tell an "I'm  
tired to death" but as a sort of tribute to the situation he adds that it is not al-  
ways the case that he is tired, and that he is not always afraid of the water. - I tell  
him that I am not afraid of the water either.



ritten.

right, and as His

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

THIRD SUNDAY AFTER EPIPHANY                    JANUARY 23, 1977

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST AND INTERIM CHOIR DIR.  
ROBIN KNAUER, DEFF CAMPBELL - ACOLYTE

ORDER OF WORSHIP - 11:00 A.M.

"BEFORE THE SERVICE TALK TO GOD. DURING THE SERVICE  
LET GOD TALK TO YOU. AFTER THE SERVICE, TALK TO  
YOUR NEIGHBOR."

\*PRELUDE    HUGH MCAMIS

\*PROCESSIONAL HYMN NO. 23 "OPEN NOW THY GATES OF BEAUTY"

\*ASCIRATION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION "O God, you gave us a light for our lives,  
but too often we still are groping in the dark. Our  
lives should be a reflection of that light, but instead  
we are casting shadows of doubt. Keep us from those  
things which tend to shake our faith. Help us to shine  
forth wherever we are to a world that badly needs the  
light. Take from us all of our sin, cleanse us, and  
make us whole, through Christ our Lord. Amen."

\*KYRIE    (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: O LORD OPEN OUR LIPS.

\*PEOPLES: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
DOXOLOGY NO. 551

SCRIPTURE: LUKE III: 4-14

HYMN NO. 232 "MID ALL THE TRAFFIC OF THE WAYS"

\*AFFIRMATION OF OUR FAITH (APOTHELES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLES: AND WITH THY SPIRIT.

PASTOR: LET US PRAY

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY    PEETERS

INHALATION OF TEACHERS AND OFFICERS OF CHURCH SCHOOL

ANTHEM "THOU WILT KEEP HIM IN PERFECT PEACE" WILLIAMS  
SERMON: "THE THIGHBONE IS CONNECTED TO THE PRAYERBONE"

PRAAYER AND LORD'S PRAYER

\*HYMN NO. 475 "SWEET HOUR OF PRAYER"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "RIGAUDON" CAMPRA

- - - - - \*CONGREGATION STANDING - - - - -

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. CLYDE WACHSMUTH IN MEMORY OF "LOVED ONE(S)"

\*RICHARD MANGEL, DON KINGSLY, JOHN DREHER, GARY

PENAR.

ELDER PAUL CAMPBELL WILL BE AT THE DOOR TODAY

GREETING THE CONGREGATION.

NURSERY WILL BE PROVIDED TODAY BY MRS. VIRGINIA

MANGEL, JANE ANDREWS AND BARB ANDREWS.

Hospital Zen: Herb Shearer, Clarence Wolfe, ~~W.H. COOPER~~, ~~W.H. COOPER~~

Gertrude Davis - BGH; Dr. Filson - VA Hospital

Tonight - 7:00 - Youth Meeting

Mon. - The Golden Circle has been cancelled during

the bad weather.

> The Congregation Dinner and Meeting will be held

next Sunday evening at 5:30 P.M. Plan now to be

here. It will be Turnen style. The Year Books

will be ready at this time.

Mr. Clarence Wolfe would like to thank everyone for  
their cards and prayers while he has been confined  
in the hospital.

> Basketball - Monday - Jr. Division - 8:30 - St. Mary's vs. St. Paul's UCC.

> Basketball - Thurs. - Senior Division - 7:30 -

St. Paul's UCC vs. Salvation Army.

The Sweethearts Dinner and Dance will be held at  
The Tangewood on Feb. 18 (Friday Night) - Please  
save this date.

> Senior Choir would like to recruit some new members  
anyone interested from Senior High age and up,  
let Ralph Cooper or Cyndie Syvert know of your interest.

> Anyone interested in becoming an acolyte - let Mrs.  
Alma Killean know now.

> We need workers to help arrange flowers - the more  
we have the better.

> We are also in need of undershepherds - let the Pastor  
or Bea know if you are interested - twice a year.

WELCOME VISITORS!

TRINITY CHURCH--THE UNITED CHURCH OF CHRIST  
D. Liph. C. Li R., Pastor  
Christ Church, Union Avenue 9:00 A.M.  
Trinity Church, New Bloomfield 10:30 A.M.

TIME ORDER OF SERVICE April 24, 1972

The Organ Prelude

\*The Hymn of Praise

\*The Call to Worship

\*The Prayer of Confession (Unison)

Our heavenly Father, who by thy love hast created us, and through thy love dost keep us, in thy love wouldst make us perfect, we humbly confess that we have not loved thee with all our heart and soul and mind and strength, and that we have not loved one another as Christ hath loved us. Thy life is within us, but our selfishness hinders thy power. We have resisted thy Spirit and grieve our own ways. Forgive what we have become; help us to amend what we are; and in thy Spirit direct what we shall be; that thy image may come into full glory in us and in all men, through Jesus Christ our Lord. Amen.

\*The Kyrie

\*The Assurance of Pardon

The Scripture---Matthew 6:5-8 Luke 16:1-8

\*The Gloria Patri

The Anthem (Trinity)

The Pastoral Prayer

The Announcements

The Receiving of Tithes and Offerings

\*The Doxology

\*The Offering Prayer and Lord's Prayer

The Reception of a New Member

The Hymn of Meditation

475

The Sermon----"Fray - And Sprain a Leg!"

The Sermon Prayer

\*The Hymn of Response

272

\*The Benediction

\*The Threefold Amen

\*The Postlude

\*Congregation Stands

#### CHURCH ANNOUNCEMENTS

Next Sunday April 30th we will observe Lazarus' Sunday in both churches.

The Mercersburg Association will hold its Spring meeting at St. John's United Church of Christ in Chambersburg on April 30th from 2:30 P.M. to 3:30 P.M.

The word is service will change starting May 7th. Trinity will worship at 9:00 A.M. and Christ Church at 10:30 A.M.

#### CHURCH ANNOUNCEMENTS

We welcome as a new member this morning Mr. Richard Robins.

ALICE MATTISON & HUSBAND  
KIRKLAND FOX

"The Thighbone Is Connected To The Prayerbone"

Texts: Lk 18:7, Gen 32:26b

I WIT NOT LET THEE GO, EXCEPT THOU BLESS ME.

& Sh... NOT G AVENG HIS OWN ELECT, WHICH CRY DAY & NITE  
UN2 HIM, THO HE BEAR LONG WITH THEM?

Olf' Spiritual Dry Bones, base 37 chap Ezek,  
fooo conn anklb, ankl con shink, shinb con kneeb, kneeb  
con thighb, thighb con hipb etc.

(Exegete Scrip Lk:tel wat bout, vs 7, & 1st vs clue)  
Good examp typ pray 32 chap Gen, & if on sched recog  
shud read yesterday,

Jacob pray & throw thigh out joint & so wud change  
Dry Bones 2, The Thibone Connect 2 the Prayerbone"

Jacob: fled Esau, go liv Laban, Bcum wealthy, prosperous  
abl 2 lv Lab 2 go hom, ~~hendxxMaxx~~ angel go with  
vs 1

EXEGEGETE Scripture:

Persistent pray need by follo Js Xp=Text Gen 32:26b  
& Text Lk 18:7

(Illus Dear Abby & woman no Bliev G Bcuz deths on  
birthdays & anniversaries)

Js no speak this in para, nor examp Jacob wrestl G  
in prayer

This shallo wi hy-washy Xpianty practic 2day many  
evergthing grt=UR grt G, wonderful

" " wrong=Wat kind G U? How can do 2 me?  
" I do deserv this?

G no operate this way

Lord ansers prayers, but first: Must know Lord ~~THE W~~  
~~hason peop hav litl spirit success lif-litl spirit~~  
~~in livils~~

U cannot expect help wen no kno how get it

(Illus friend visit & U ignor completely)

this same with G

How do U treat Heaven Fr ~~ix~~ Lord Js?

" talk 2 Him prayer during day?

" enjoy fellosh & thank 4 good happs of lif?

R concern wat He think UR activities?

Can U tak Him everwher U go?

Do U introduc 2 UR frends & aquaints?

" ignor Him except wen need help?

How anser determ joy/sorro lif; if U cum Him & talk  
lik' ied tru frend Shud B UR lif, He hear & anser pra;  
Jac wrestl G & pray hard sprain leg, & lesson 4 ea u;

Shud emulat Jac. How many peop C limp from Ch late;  
Need kno, ~~TITLE & Lk TEXT~~: Need B peop prayer & G grant  
we resolv B this 2day

Texts: Gen 32:26b & Lk 18:7,

"And he said, I will not let thee go, except thou bless me."  
The Thighbone Is Connected To The Prayerbone"

Text: Genesis 32:26b, "And he said, I will not let thee go, except thou bless me."

Scripture: Luke 18:7, "And shall not God avenge His own elect, which cry day and night unto

Scripture: Luke 18:1-14/Him, though He bear long with them?

There is an old ~~African~~ Spiritual that I am sure most of us have heard or know, called, "Dry Bones." It is based on the ~~scripture~~ 37th chapter of the prophecy of Ezekiel. It tells of each bone being connected to another bone, and it goes something like this: The foot bone's connected to the ankle bone; the ankle bone's connected to the shin bone; the shin bone's connected to the knee bone; the knee bone's connected to the thighbone; the thighbone's connected to the hipbone ect.

in our Scripture about prayer.  
Well Jesus was telling His disciples and others ~~expressing~~ A portion of His message was in parable form. He told of a judge who was constantly being bothered by a woman who requested that the judge deliver her of an adversary of hers. Jesus told how the judge who feared neither God nor man, gave in to her demands because she bothered him so much. Then Jesus ask the question, (Read text from Luke). The 1st verse of this 18th chapter gives the clue Jesus is trying to set forth, (read verse 1). Men should always pray and come before God constantly. There is a good example of this type of praying to be found in the 32nd chapter of the book of Genesis. And once again if you are still on schedule with your Bible readings, you will recognize that this is a chapter you should have read yesterday. Jacob was a man who prayed so hard he had his thigh thrown out of joint, and so I would change the song about "Dry Bones," to read, "The Thighbone Is Connected To The Prayerbone."

Jacob had fled from his brother Esau because he feared for his life. He had gone to live with his uncle Laban and while there had become extremely wealthy and prosperous. After several episodes between ~~Esau~~ and ~~Jacob~~, Jacob is able to leave Laban and head back toward home. Jacob sends messengers on ahead to contact Esau and to inform him that Jacob would like to see him again. But the messenger return and inform Jacob that Esau is coming to meet them, and he has 400 men with him. This frightens Jacob and he becomes convinced that Esau is coming to kill him. So he divides the people, the flocks, and the cattle into

vs. 26. The other man asked Jacob his name, which wa really not necessary, for he knew Jacob's name, and he replied, "Jacob," vs 27. Jacob is told that his name ~~is~~ no longer will be Jacob, but will be Israel instead, vs 28. At this point the significance of the meaning of the name in the life of a Jew howd forth again. Jacob, was from the Hebrew YA - AQB = which meant, "Yahweh, (or God), protect." And we can see from the life of Jacob that he has indeed had the benefit of the protection of Almighty God. He could very easily have been killed for some of the things he had done. And now he undergoes a name change which is also significant, for the name Israel meant = "He who strives with Hod," or, "God strives."

Jacob is alarmed at this, for he knew that no ordinary mortal had the ability or authority to be giving out names pertaining to dealings with God, or Yahweh, and so he strives once again to ascertain the identity of the man, vs 29a. The only answer he gets is, "Why do you want to know my name?", and he blesses him there, and disappears, vs 29b,ff.

Jacob is then made aware of the alarming fact that he has been wrestling with God, and he names this place, "Pen I El" which means face of God, and he goes from there to be with his family limping from his encounter with God, vss 30-31. We then have an explanation as to why the Jew do not eat the inew of the hip a set forth in Jewish tradition. The real significance of all of thi wa that Jacob, or Israel, came to the realization that he was not wrestling with a man, but instead with God. But he not only was wrestling with him, but he was also praying, and he continued to pray, and wouldnot let God go, until he had been blessed. This showed a persistence in Jacob that won favor with God, and because of it, he was rewarded with a change of name to show evidence of his struggle with God. He cried out to his unknown opponent at the time, vs 26b, "I will not let thee go except thou bless me." This is the type of persistence that ~~I am writing about in the parable of the scribe for this morning~~ ~~The scribe is writing to the judge and demanding justice,~~ is needed by anyone who truly wants to be a follower of Jesus Christ. It is constant and per istent prayer, which God will an wer, "Shall not God avenge His own elect, which cry

day and night unto Him, though He bear long with them?"

(Illustration of Dear Abby and woman not believing in God because of deaths in  
her family on birthday's or anniversaries).

This is definitely not what Jesus was peaking about in the parable, nor is it another example of a Jacob wrestling with God in prayer. This is the type of shallow, wishy-washy Christianity practiced by many today. As long as everything is going great, "You're wonderful God." But let something go wrong and ~~we~~ a pin punctures our little balloon we surround ourselves with and its, "What kind of a God are you anyhow? How can you do this to me? You must be punishing me for something I did?" We need to know and believe that God does not operate this way.

We need to know that the Lord answers our prayers, but the first and foremost thing in our lives should be that we know the Lord. The reason why many people have little spiritual success in their lives is simply because they have little that is spiritual in their lives. You cannot expect help when you do not know how to go about getting it.

(Illustration of friend visiting you and then you ignore him completely)

This is the same thing with God. How do you treat your Heavenly ~~Friend~~ friend the Lord Jesus? Do you talk to Him in prayer during the day? Do you enjoy fellowship with Him and say thank you when something good happens in your life? Are you concerned what He thinks about your activities? Can you take Him everywhere you go? Do you introduce Him to your friends and acquaintances, or do you hide Him for Sunday morning? Do you ignore Him or do you give Him your interest and concern? How we answer these questions can determine very greatly how much joy or sorrow is evident in our lives. If you come to Him and talk to Him like the tried and true friend He should be in your life, then He will hear your prayers and will answer them.

Jacob wrestled with God, and he prayed so hard that he strained his leg. There is a lesson here for each of us, and the lesson is that we are to emulate Jacob. How many people have you seen limping from Church lately? We need to know that, "The Thighbone Is Connected To The Prayerbone," and "SHALL NOT GOD AVENGE HIS OWN ELECT, WHICH CRY DAY AND NIGHT UNTO HIM, THOUGH HE BEAR LONG WITH THEM?" We need to be people of prayer, and God grant us this resolve today.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

FOURTH SUNDAY AFTER EPIPHANY JANUARY 30, 1977

THE REV. RALPH C. LINK, PASTOR

MRS. KAY MORRIS, ORGANIST

MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR

MARK FRY, TERRY MCCORMANS - ACOLYTE

-----  
ORDER OF WORSHIP - 11:00 A.M.

"THE SERVICE OF WORSHIP BEGINS WITH THE MUSIC OF THE ORGAN. THROUGH ITS POWER AND BRILLIANCE, MAY YOU FEEL THE MAJESTY AND THE GLORY OF GOD; IN ITS QUIETNESS HIS PEACE."

\*PRELUDE "WE PRAY TO THE HOLY GHOST" BUXTEHUEDE  
\*PROCESSIONAL HYMN NO. 21 "JOYFUL, JOYFUL, WE ADORE THEE"

\*ASCRITON - CHORAL AMEN

\*EXHORTATION

\*CONFESS ON (UNISON) "ALMIGHTY GOD, WE KNOW OF YOUR LOVE BY YOUR GIFT OF LOVE JESUS. WE KNOW YOUR LOVE BY YOUR TOLERANCE OF OUR MISDEEDS AND SINFUL NATURES. TOO OFTEN WE HAVE TURNED FROM YOU, AND HAVE BOUGHT THE THINGS OF THIS WORLD. OUR LIVES HAVE BEEN CENTERED AROUND OURSELVES, AND OUR OWN LITTLE WORLDS. PURIFY OUR HEARTS AND OUR MINDS, AND LET US HAVE YOUR CLEANSING AND FORGIVENESS. THESE THINGS WE ASK IN THE SAVIOUR'S NAME. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

\*PASTOR: "O LORD OPEN OUR LIPS."

\*PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
\*DOXOLOGY No. 551

SCRIPTURE: MARK 12: 18-27

HYMN NO. 275 "O LOVE OF GOD MOST FULL"

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY "ANDANTE"

RINCK

ANTHEM: "MORNING HAS BROKEN" STEVENS  
YOUTH CHOIR

SERMON: "WHO DID YOU SAY IS CALLING?"

PRAYER AND LORD'S PRAYER

\*HYMN NO. 278 "O LOVE THAT WILT NOT LET ME GO"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "IMPROVISATION"

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY MR. & MRS. ROY ANDREWS IN LOVING MEMORY OF JANE'S "FATHER" - CLARENCE COOK.

SERVING AS USHERS TODAY ARE ALVIN TAIT, MIKE NAZARUK, GOTTLOR KAYDEL, ROY ANDREWS AND JAMES McCLOUDS.

DEACON AND MRS. DONALD KENNEDY WILL BE THE GREETERS AT THE DOOR TODAY.

NURSERY WILL BE PROVIDED TODAY BY MRS. DRU RENSEL AND MS. LAUREL STAUFFER.

THE ATTENDANCE LAST SUNDAY WAS 154.

HOSPITALIZED: CLARENCE WOLFE,

Hospital Mrs. GRACE RIDDLE, Mrs. GRACE CHARLTON, HOSP.

> WE EXTEND OUR SINCERE SYMPATHY TO THE FAMILY AND FRIENDS OF DR. HOMER FILSON WHO PASSED AWAY THIS WEEK. WE STILL NEED SHEPHERDS - WE WOULD LIKE FOR YOU TO VOLUNTEER. IT IS ONLY A MATTER OF TWICE A YEAR THAT YOU ARE ASKED TO TAKE MATERIAL AND VISIT THE PEOPLE ON YOUR LIST. PLEASE LEAVE THE PASTOR OR BEA KNOW TODAY.

BASKETBALL - MONDAY - JR. DIV. - 8:30 - VS. ST. MARK'S.

SENIOR DIVISION - 8:30 - THURS. - VS. COMMUNITY ALLIANCE.  
SAT. - FEB. 5 - CAVE EXPLORING - YOUTH FELLOWSHIP - Cost - \$4.50. LEAVE AT 9:00 A.M. FROM CHURCH. BRING FLASHLIGHT, EXTRA BATTERIES, BACK LUNCH.

> WED. - 7:00 - COUNCIL MEETING (NOTICE THE TIME CHANGE)  
THURS. - THE NEWSLETTER WILL BE PUT OUT - PLEASE HAVE MATERIAL IN BY WEDNESDAY.

JUDY AND HERB SHEARER WOULD LIKE TO THANK THE CONGREGATION FOR THEIR PRAYERS, CARDS AND CONCERN DURING HERB'S CONFINEMENT IN THE HOSPITAL.

> TONIGHT - CONGREGATIONAL DINNER - 5:30 - PLEASE BRING TUPPENS ENOUGH FOR YOUR FAMILY - CHET STAUFFER WILL BE MC - THE YEARBOOKS WILL BE GIVEN OUT AT THIS TIME.

> WE NEED SOME GOOD STRONG MEN TO HELP SET UP TA BENCH AND CHAIRS  
FEB 17 - LADIES ANNE - JAKE CHARLES  
WELCOME UNITED

"Whom Shall I Say Is Calling?"

Texts: Mark 12:26, & as touching the ded, that they rise, hav ye not red in the book of Moses how, in the bush G spok un2 him, saying, I am the G of Abe, & the G of Iaac, & the G of Jacob?"

Ex 3:14

Scop AM frequent use 4 funeral:

Exegete: Sadds no Bliev resurr, ded=ded; no miracs; no angels other spirits

members Sanhed, priesthood, & explain hypothet quest & Js say G present tense

G B ident 4 Sadds & detracts, but peop alway quest G

Story Mose & burn bush 3rd chap Ex classic examp

Reading 4 2day: EXEGETE: bakground; Mos kill Egyptian hunted man; work shew 4 Father-law

Go thru vs by vs 2 vs 13=WHOM SHALL I SAY IS CALLING? compar 2 phone calls & bosses

perhap G no pleas Mos quests & answer with authority vs 14: IAM THAT I AM=present tens, Sup B end all B

G of men long ded, vs15

Mod Bibls=YAHWEH, Jerus Bib use this

YAh used til 538BC, & stop Bcuz fear name profane ADONAI use insted=Lord, & wen Lord cap lett=YAHWEH, espec RSV

Heb mnscrip no vowel=YHWH, & JEHOVAH english pronuncia YAHWEH/JEHOVAH=redemp nam 4 G

wen man sin & redemp necess, JEHOVAH sot sinner A/E & clothe skins animals=signif, Sacrifice 2 get skin vss 16-17 G reveal He redeem peop, & C thru all Scrip no Salvation unless ther Sacrifice

Thru all Scrip G, G of Holiness, no tolerate sin, F hate, despis, abhor, detest all form/but luv sinner

tnus no wonder Mos Ask "Whom Shall I Say Call?"

He thunder, "I AM THAT I AM"

" 2B recog apart all other G'S

we need 2 recogniz Him as such 2day

" may hav an equal hard time sort G from jumbl pres worl & may cry lik Mos, "Whom Shall I Say Is Call?

Ther only 1 anser & cum thru loud, clear & it found wat G duz & dun in world

(Illus Bishop Moule & G is luv)

Who is G?, Whom shall I say is calling? G is in Xp G is Xp & Xp is G, He call men & continu 2 call

He provid Salv & free 4 taking,

This is luv, & this is who call 2 ea us in world 2day.

"Whom Shall I say Is Calling?"

Text: Mark 12:26, And as touching the dead, which the resurrection have ye not heard of? And he said unto them, God is alive unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

Exodus 3:14, And God said unto Moses, I am that I am: and He said, thus shalt thou say unto the children of Israel, I am has sent me.

Scripture: Mark 12:26-27

Our Scripture for this morning is one that I frequently use at a funeral, especially. The Sadducees were a group of religious leaders. They did not believe in miracles, nor in the resurrection. They also denied the existence of angels or other spirits. They were members of the Jewish Sanhedrin, and the priesthood. Their strongest feelings though, centered around the resurrection. Their belief was that the soul perished with the death of the body, and thus there was nothing beyond the grave.

Thus it was this group who came to Jesus and posed the hypothetical question concerning the woman who married seven brothers. Jewish law had set forth that when ~~exxxxxxxxxxx~~ a man died and left a widow, if he had brothers, it was the duty of one of them to marry her and to have children to carry on the family. Their question was, "Whose wife she would be in the resurrection?" We need to understand that first of all they did not believe in the resurrection, and secondly, this questioning was an effort on their part to trip Jesus so they could have grounds to arrest Him.

But Jesus was able to see through their little game and He answered them in another way. Jesus not only did not give them what they wanted, but He gave them the proof of the resurrection, they really were not seeking. His answer was that they did not completely understand the Scriptures nor God. He tells them that there is no marriage in heaven, and points them to the Law of Moses, and the story of God speaking to Moses from the burning bush. God said, "I am the God of Abraham, the God of Isaac, the God of Jacob." This was in the present tense, "I am." Not in the past tense, "I was," which it should have been because ~~Moses~~ Abraham, Isaac and Jacob were long dead when God spoke thusly to Moses. If anyone needed proof that there was life beyond the grave, this should have settled it for them. And then Jesus closes His discourse by stating, "He is not the God of the dead, but the God of the living."

God is being identified here for the Sadducees, and for my other listeners Jesus may be identified to the like. But we need to also know that people have always questioned who God is. The classic example of this is to be found in the story of Moses and the burning bush. This story is found in the book of Exodus the 3rd chapter. Let us turn now to this chapter and see what is taking place. Moses had fled for his very life because he had murdered an Egyptian and had be-

comes a hunted man. He was living in Midian working as a sheepherd for his father-in-law Jethro. While he was tending the flock on the (West side--Backside) of the desert, he came to Mt. Horeb, vs 1.

It is at this point that a supernatural event takes place. We are told that an angel of the Lord appeared in a flame of fire in the midst of the burning bush, vs 2. An angel was always the messenger of God, and at this point the possibility is that there never was an angel involved in this, but that it was only God and nothing else. But in any event an angel is identified as being the messenger.

Naturally, the curiosity of Moses is aroused and so he investigates, vs 3. God knowing all along what Moses would do, because he knew that this was out of the ordinary, and was bound to attract his attention, speaks to Moses from the midst of the bush, vs 4. Now there are Biblical scholars who will arrive to a conclusion that it is the heat, by the way, that because the heat is so intense in this region, that it could very well be that shrubbery and bushes burn all of the time. One fellow in particular told how this is a normal occurrence in this area. But so far none of them have been able to explain why the bush was not burned up.

But Moses hearing his name called from the midst of the bush, answers God, "Here I am," vs 4b. I am sure that if anyone would have heard Moses speaking to a bush, and not have seen the same thing he saw, they would have said that he had been out in the sun too long.

But God tells Moses that the very ground upon which he is standing has become holy because of the visitation of God to it, vs 5. God sees on to identify himself, thus letting Moses know that this is not a mirage, or his mind playing tricks upon him, vs 6a. And Moses knowing full well the majesty and authority of God, hides his face from him, vs 6b. In other instances, God reveals to Moses information regarding people that have been dead many long years. God is not speaking in the past tense, "I was." But instead is speaking in the here and now, "I AM." If Moses ~~had~~ entertained any thoughts regarding dead people as being just plain dead, it must have been at this point that he was having his thinking revised. God then explains what He is going to do through Moses, vss 7-10. And as usual Moses begins to question God as to his qualifications for this tremendous task, vs 11. God merely answers Moses with a simple answer that should have been sufficient for him, vs 12. But Moses is not content with this answer and so he determines that he needs more information. Moses knew the inquisitiveness of his people. He knew that they would question him all about this situation. So it is that Moses asks God His name, vs 13. Moses is saying in effect, "Whom shall I say Is Calling?" One of the things that annoy me, and I am sure annoys some of you with the telephone is to call a business and the secretary asks who is calling before she answers whether Mr. So and So is available. Now I happen to have worked in a business where I had a boss who had had his secretary inquire who was calling, before he would answer the phone, and I know this is the way many busines-

ness operate. It appears quite evident that God wasn't too pleased with a line of questioning ~~was~~ was puttin forth, and this is the answer He gives. It isn't a simple answer. But I am sure that God is no fool like ~~the~~ authority. ~~xxxxxxxxxxxxxx~~ I am also sure that by God's answer God left little doubt in Moses mind, that he is dealing with the supreme being. God said, "I am that I am," vs 14a. This is ~~xx~~ in the present tense. It isn't past tense and leads the listener to know and believe that this is the Supreme Being to end all Supreme Beings. Then God further identifies Himself once again as the God of Abraham, Isaac, and Jacob, vs 15. This is His name forever. The remaining verses of this chapter are instructions to Moses concerning what God is going to accomplish.

Our Scripture for this morning posed the problem asked by men for several thousand years, and that is the actual existence of God. Our Bible reading for today gives us not only proof of that existence, but the identity of God for all time. In some of the more modern versions of the Bible, we may have read, or read the name YAHWEH for God. In the Jerusalem Bible which I am reading through this year, the name YAHWEH is used quite often. To understand this we need to look at the origin of this term. The name YAHWEH was used until about 513 BC at which time it was withdrawn from popular usage for fear that the name would be profaned. The name Adonai which means Lord, was substituted in its place. ~~xxxxxxxxxxxxxx~~ When the name Lord is ~~xxxx~~ spelled with capital letters it is a substitute for YAHWEH, especially in the NY versions of the Bible. To understand this further, we need to know that in the Hebrew manuscripts, there were no vowels in words. YAHWEH was really, WHE. In order to understand what was being said vowels were inserted, ~~xxxxxxxxxxxxxx~~ further ~~xxxxxxxxxxxxxx~~ that ~~xxxxxxxxxxxxxx~~ similarly ~~xxxxxxxxxxxxxx~~ came further ~~xxxxxxxxxxxxxx~~ substituted for Y, and W, for H, ~~xxxxxxxxxxxxxx~~ the origin of Jehovah, or JE in the English pronunciation ~~xx~~ and used rather than YAHWEH.

The name YAHWEH or Jehovah is the redemption name of God. When man sinned and the redemption of man became necessary, it was Jehovah who sought the sinners Adam and Eve and clothed them with clothing made of skins of animals, which significantly meant there had to be a sacrifice in order to obtain the skins. In vs 17-17 God reveals that He is going to redeem His people, and we see that throughout all of Scripture, there is no salvation ~~xxxxxxxxxxxxxx~~ unless there was sacrifice. We have been given to understand throughout all of Scripture as well, that Jehovah is a God of holiness who can not tolerate sin. God abhors sin in all forms, He ~~xxxx~~ punishes it. But God loves the sinner.

With it is not surprising that when Moses questioned God, "Whom Shall I Say Is Calling?", that God thundered forth, "I am, that I am." He is to be recognized as one and apart from all heathen gods, and idols. We need to recognize Him and know Him.

as such today.

We may have an equally hard time sorting God out from all of the jumble in our present day world, ~~but~~ and when we cry out much like Moses, "Whom Shall I Say Is Calling?" there is one answer that comes through loud and clear, and it is to be found in what God does and has done in the world.

(Illustration Bishop Boule and God is Love).

God is love. He always has been, and always will be. This is what identifies Him for all time. He has been calling man, and He continues to call. He has provided salvation for all of mankind and it is free for the taking. This is love, and this is who is calling to our each of us in our world today.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

FEBRUARY 6, 1977                    FIFTH SUNDAY AFTER EPIPHANY  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST AND CHOIR DIRECTOR  
MARCIA MCBRIDE, BOBBY SHAKELY - ACOLYTE

-----  
ORDER OF WORSHIP - 11:00 A.M.

"THE ORGAN MUSIC IS OFFERED TO HELP YOU PREPARE YOUR HEART AND MIND FOR THE SERVICE TO COME. WON'T YOU TAKE ADVANTAGE OF THIS SPECIAL TIME OF PREPARATION IN PRAYER AND MEDITATION?"

PRELUDER                    "ARIGOSO"                    BACH

\*PROCESSIONAL HYMN NO. 80 "GUIDE ME, O THOU GREAT JEHOVAH"

\*ASCRIPTION - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "OUR FATHER, WE CONFESS BEFORE YOU THAT OUR LIVES ARE NOT WHAT THEY SHOULD BE. WE DO UNDERSTAND GIVE IN, AND WE PERMIT TEMPTATIONS TO OVERCOME US. BUT WE KNOW THERE IS FORGIVENESS WITH YOU WHEN WE DO CONFESS. SO AS WE HUMBLY SEEK FORGIVENESS, WE ASK FOR NEW STRENGTH TO LEAD A MORE GORLY LIFE, FOR WE PRAY IN THE MASTER'S NAME. AMEN."

\*KYRIE                    (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

PASTOR: 10 LORD OPEN OUR LIPS.

PEOPLES: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY No. 551

SCRIPTURE: HEBREWS 10: 1-18

HYMN NO. 250 "JESUS, I LIVE TO THEE"

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLES: AND WITH THY SPIRIT.

PASTOR: LET US PRAY

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY:                    "LARGO"                    HANDEL

ANTHEM: "THIS IS MY FATHER'S WORLD" ARR. BY WARING  
CYNDIE SYBERT, VON MALONEY AND CHANCEL CHOIR

SERMON:                    "REDUCED TO ASHES"

PRAYER AND LORD'S PRAYER

\*HYMN NO. 470 "SAVIOUR, THY DYING LOVE"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "ST. ANTHONY CHORALE" BRAHMS

----- \*CONGREGATION STANDING -----

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

MR. & MRS. JOY FLUGH IN MEMORY OF "LOVED ONE"

SERVING AS USHERS TODAY ARE: ALLEN BOTACCHI,

JOHN REDMAN, DAN BOSKO, ROBERT KNAUER, CHARLES PENAR.

THE ATTENDANCE LAST SUNDAY WAS 107.

NURSERY WILL BE PROVIDED TODAY BY: MRS. BERTHA

HOLLEFREUND, SUE HOLLEFREUND AND KAREN KENNEDY.

ELDER AND MRS. PAUL RIEMER WILL GREET THE CONGREGATION

AT THE DOOR TODAY.

HOSPITALIZED: MRS. CARL VINROD (ANNA MARGARET), MRS. NOHAEL

JAMES STEWART, CLARENCE WOLFE, MRS. TIBBA NICHOLAS, 618

MONDAY - 7:30 - WOMEN'S MARY FRUCH CIRCLE WILL MEET

AT THE CHURCH

THURS. - 7:00 - BIBLE STUDY                    JR HI MON 7:00 AM 448

SATURDAY - SR. BASKETBALL 1:00 P.M. VS. MERIDIAN #1

TONIGHT - 7:00 - SPECIAL MEETING WITH PAUL CHASE

COMPANY - ANYONE INTERESTED FROM THE CHURCH CAN ATTEND.

PLEASE PICK UP YOUR YEAR BOOKS TODAY. THE USHERS

WILL ASSIST YOU IN HELPING TO FIND YOUR COPY.

NEXT SUNDAY THE UNDER SHEPHERDS WILL BRING YOUR LENTEN MATERIAL AROUND BEFORE AND IN PLENTY OF TIME FOR LENT.

BUTTER LAYER: WEDNESDAY FEB 15 come see & Peter & Walter Harmon

"ALMIGHTY GOD, WHO ART BEYOND THE REACH OF OUR HIGHEST THOUGHT, AND YET IN THINE HEART OF THE LOWLIEST; WE PRAY THEE TO COME TO US IN ALL THE BEAUTY OF LIGHT, IN ALL THE TENDERNESS OF LOVE, IN ALL THE LIBERTY OF TRUTH, AND MAKE THEMSELVES KNOWN TO US. MERCIFULLY HELP US IN THE BIRGGLE TO BE PURE AND GOOD; ENCOURAGE US IN EVERY EFFORT TO BE TRUE, LOYAL AND LOVING; TO DO JUSTLY, TO LOVE MERCY AND TO WALK HUMBLY WITH THEE. SANCTIFY ALL OUR DESIRES AND PURPOSES, AND UPON EACH OF US LET THY BLESSING REST. AMEN."

Tonight: Meeting Paul Chase, of Chase & Assoc.  
Finance, Council, Bldg Planning & others 7:00

Welcome Visitors:

YOUTH MEETING 7:45

ST. JOHN'S UNITED CHURCH OF CHRIST  
April 24, 1977 Evans City, Pa.

Rev. Jeff Wilson, Pastor  
Fred Kriess, Organist  
Ed Banyay, Organist  
The "People", Ministers

THE MORNING MORNING SERVICE  
U.C.C. Sunday 4  
11:00 A. M.

## I. We Stand Before God

- \*Prelude "Breathe On Me, Breath of God"  
 \*Hymn #152 "The Church's One Foundation"  
 \*Solomon Declaration #6  
 \*Opening Versicles 24:  
     L: Christ is with us!  
     C: He is with us indeed!  
     L: In joy and contrition we come before God.  
     C: Let us confess our sins.  
 \*Prayer of Confession - Page 24  
 \*Assurance of Pardon #4  
 \*Praise Versicle 24  
 \*Hymn of Praise #25                  "Praise to the Lord"

II. God's Word to Us

- Scripture Hebrews 10:1-18  
Silent Prayer  
Sermon "Reduced to she's"

### III. We Respond to God's Word

- \*Affirmation of Faith - Page 23  
...nt en "Sing, Oh My Soul" Youse  
Come no o' the Church  
Hymn #289 "What a Friend We Have in Jesus"  
\*The Church at Prayer  
Prayer Message  
Silent Prayer  
Morning Prayer Page 10 P.M.  
Prayer Response  
Offerings

## Hymn Tune of the Month #133

- \*Offertory #353
  - \*Silent Prayer
  - \*Prayer of Thanksgiving
  - \*Our Lord's Prayer
  - \*Doxology
  - \*Memorial Hymn #296 "For All the Saints"
  - \*Benediction
  - \*Threefold Amen
  - \*Chorus
  - \*Psalms 134 "Worthy Is the Lamb" Peterson

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We are pleased to welcome to our pulpit this morning the Rev. Ralph C. Link, Pastor of St. Paul's United Church of Christ in Butler. Pastors Link and Wilson are exchanging pulpits this morning that the unity and diversity which characterize our young denomination might be more manifest.

The closing hymn "For All the Saints" is sung today in memory of Elmer Reibold, a member of this church who died last Sunday in Lakeland, Fla.

The flowers were placed in the Altar Vases  
by the Walker children in loving memory of their  
father Earl B. Walker.

Wednesday April 27 -

9:30 A.M. The women of Lake Erie Assoc. will hold a day of worship, study and fellowship at St. Peter's M.C.C., Zelienople. Anyone needing transportation call Margaret Hartung or Bertha Nicklas.

6:00 P.M. J

7:00 P.M. Sr. Choir Rehearsal  
8:00 P.M. Music Committee  
Sunday May 2 -  
8:30 P.M. The annual Mother-Daughter tea and dinner will be held in the church social rooms. Meat, dessert, and beverage will be furnished. Plan now to attend.

"Reduced To Ashes"

Texts: Heb 10:18, NOW WHER REMISS OF THEZ IS, THER IS  
NO MOR OFFERING 4 SIN.

Ex 2 24 AN ALTAR OF ERTH THOU SHALT MAK UN2 ME &  
SHAT SACRIF THERON THY BURNT OFFERINGS, & THY PEACE  
OFL RINGS, THY SHEEP, & THINE OXEN: IN ALL PLACES WHERE  
I RECORD MY NAM I WILL CUM UN2 THEE & I WIL BLES THEE

writ Hebs compar old Cov & Nu Cov,

state law no abl do wat shud Bcuz offer over & over

Vs 5 Speak prom Mess & 40 Psalm predict

" 8 point bout sacrif & offer

" 9 tak away 1st which sacrif & estab 2nd=offer

Then expl offer Js Xp by G 4 mankind 10-16

tru purp expl 17 - 18

This comp tween old/nu & Bib rdgs red giv law & old C  
20th chap Ex, reading 4 2day=1-17 =10Commands

(Illus barg hunt & free Command if accept 1st 10).

Bakground: G send Mos dwn 2 peop from Sinai, & G speal  
10Comms 2 peop & vs 19 peop terrify of G.

EXEGESE vs by vs

G 1st giv law mak man realiz guilt B4 G & no hope  
in self & must throw mercy G

Mos this pt illus Js Xp as Mediator

G no requir elab altar=1 made erth,dirt,common

G requir Mos & peop Is mak sacrif 2 Him

1st=Burnt offers=shed blud 2 do & remind Js & Nu Cov

2ns=Peace offers=Js endur wrath G,sin on self 2  
bring peace

G say=Sheep & oxen=Lambs/Beasts burden,servants  
Js Xp both thez=lamb slain,suffer servant humanity

I Ch Js Xp all this:G want Isites rely His Spirit  
thru worship trust Him

Read Ex & C turn things world insted, this Ch 2day  
things world crep in & no C wat G many congreg  
Mak me sik C distort Xpianity, Homosex, Gays, Prog & progs  
& Program 2 bail out budg, membership etc.

only Prog G set 4th=WORD, & no can bailcong, self,  
denom or Ch Js Xp until dedicat selves His Word  
Canno underst He want from us until serch His prog  
as seen thru prog set 4th Bible=1st sacrif G requir  
2nd=wren burnt offer mad wat offer Bcum? ASHES/Ol Cov  
Nu Cov Js giv lif as offer 2 G 4 mankind

He had 2 die & wen die Bcum nothing & REDUC 2 ASHES  
Need underst wat G want of peop G 2day

Chief aim 4 man not grt preach, teach, worker, giver

G n. want talents=want the man, want men/wom RE 2 ASH

Prob many ch peop no allow G do work in them, refus  
offer 2 G complet, this mean sacrif=presen 1self altar  
(Illus Shah & Fireman) G want sho friend thru Js Xp  
Us B luv Him, Reduc 2 Ash/wen do satis, inner enjoy G

"Reduced To Ashes"

Texts: Hebrews 10:18, "Now where remission of these is, there is no more offering for sin."

Exodus 20:24, "An altar of earth thou shalt make unto me, and shalt sacrifice theron thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen; in all places where I record my name I will come unto thee and I will bless thee."

In our Scripture for this morning, the writer of Hebrews is telling of the old Covenant of God as compared to the new Covenant. He is stating that if the Law was able to do what it was supposed to do, then it would not have been necessary to make the same sacrifices over and over. Then in verse 5 he begins to speak of the promised Messiah as written about Him in the 40th Psalm. In verse 8 he points back to what he had written about Sacrifice and Offering, and that as pointed out in verse 9, He takes away the first, which was Sacrifice and establishes the second which is Offering.

Offering  
Then is explained the ~~sacrifice~~ of Jesus Christ by God for the sins of mankind, vs 10 ~~through~~ through vs 16. The true purpose of all of this is explained in vss 17 and 18.

Now this is a comparison between the Old and the New Covenants, and in our daily Bible readings we have been reading of God dealing with the Israelites and giving them the Law which was the Old Covenant. Let us turn to the 20th chapter of Exodus where this is spelled out in more detail. The first 17 verses of the 20th chapter covers the 10 Commandments. (Someone said recently that we live in the age of bargain hunters and if it had been this way in Biblical times, we would probably have been offered another Commandment free if we accepted the first 10.) But these 10 Commandments are spelled out in detail and these formed the ~~law~~ Covenant of the Law.

~~xxxxxxxxxxxxxx18thxxxxxx~~ God has sent Moses down to the people from Mt. ~~Sinai~~ Sinai, and God now speaks the Ten Commandments to the people. Following this we read in vs 18 of the terror of the people ~~wandering~~ surrounding the appearance of God on Mt. Sinai. The thundering and lightning, and the quaking of the mountain, along with the blowing of ~~trumpets,~~ gives the people the awe and fear of God.  
*GAVE, WIND*

vs 19, they spoke to Moses and asked him to be the mediator between them and God.

And then God told them to offer Peace offerings. Jesus Christ endured the wrath of God, accepting sin upon Himself, to bring us peace. God said, "Thy sheep and thy oxen." This meant lambs and beasts of burden, or servants. Jesus Christ was and became both of these. He was the Lamb slain, and He was the suffering servant of humanity.

From all of this there are two things that I see in all of this, concerning the Church of Jesus Christ. We can see that God wanted the Israelites to rely upon His Spirit through worship and trust in Him. But as we read on in the book of Exodus we see that the Israelites turned away from God and went after the things of this world instead. The Church today stands in this same situation. The things of the world have crept in until it is difficult to distinguish what is of God in many congregations.

It makes me sick to see the distortions of the Church being perpetrated today in the guise of Christianity. Homosexuals being ordained in congregations. Churches being started for the gay people. This program, and that program ~~that~~ which will bail the congregation out of its particular difficulties in meeting its budget or drop of members or whatever.

The only program God set forth then and sets forth now is His Word. We cannot bail ourselves, or a congregation, or a denomination, or in fact the entire Church of Jesus Christ, out of difficulties until we dedicate ourselves to His Word. We cannot understand what He wants from us until we have searched His program as seen through His program and set forth in the Bible. This is the first part of the sacrifice God requires from us today.

The second part about this concerning the Church of Jesus Christ today is the individual people within ~~these~~ the Church. When the burnt offering was made to the Lord, what was it that the offering became? It became ashes didn't it? When the offering was completely burned, the residue remaining was "Ashes." That was in the "Old Covenant." But in the "New Covenant," Jesus Christ had to give His very life as the offering to God for mankind. Thus He had to die, and in order to die He became as nothing, and thus He was "Reduced To Ashes," in that offering. This is what we need to understand about the people of God today.

God's ~~teachings~~ chief aim for man is not that he become a great preacher, or a great teacher, worker, or giver. What God wants above all else is not man's abilities or talents, but the man. God wants men and women who are willing to be "Reduced To Ashes," upon His altar. The problem with ~~many~~ many ~~people~~ ~~members~~ Church members is that they have never allowed God to do a work in them, simply because they refuse to offer themselves to God completely. This means a sacrifice and in order to sacrifice, one must present oneself upon God's Altar. And this means being "Reduced To Ashes."

(Illustration of Shah Abbas of Persia and lowly ~~fireman~~ fireman & friendship to him). This is what God has done for mankind through Jesus Christ. In Hebrews we read that, "now where remission of these is, there is no more offering for sin." This is what Jesus did in becoming the sacrifice for all. But more than that He is the gift to us in friendship and love. And this is what God really wants from each of us, and that is to be in love with Christ with our whole beings. ... isn't activities, and works, and business, but ~~the~~ ~~example~~ ~~to~~ to be completely "Reduced To Ashes," upon His altar. ~~When~~ It is when we each make this total commitment that we will experience the satisfaction that goes with it. The inner enjoyment of the love of God, and the inflow of His Spirit into our lives.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

Boy Scout Sunday FEBRUARY 13, 1977

The Rev. Ralph C. Link, Pastor

Mrs. Kay Morris, Organist and Choir Director  
Marcia McBride, Bobby Shakely - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

"BEFORE THE SERVICE TALK TO GOD, DURING THE SERVICE  
LET GOD TALK TO YOU. AFTER THE SERVICE, TALK TO  
YOUR NEIGHBOR."

Prelude "THE MUSICAL CLOCKS" HAYDN

\*Processional Hymn No. 43 "WHEN MORNING GILDS THE SKIES"

\*Assumption - Choral Amen

\*Exhortation

\*Confession (In Unison) "O Lord Jesus Christ who didst  
GIVE THY LIFE FOR US THAT WE MIGHT RECEIVE PARDON AND  
PEACE, MERCIFULLY CLEANSE US FROM ALL SIN, AND EVERMORE  
KEEP US IN THY FAVOR AND LOVE, WHO LIVEST AND REIGNEST  
WITH THE FATHER, AND THE HOLY SPIRIT, EVER ONE GOD,  
WORLD WITHOUT END. AMEN."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

Pastor: "O LORD OPEN OUR LIPS.

People: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
Doxology No. 551

Scripture: JAMES 1: 19-27

Hymn No. 207 "JESUS CALLS US: O'er the tumult"

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Call to Prayer

Pastor: THE LORD BE WITH YOU.

People: AND WITH THY SPIRIT.

Pastor: LET US PRAY.

Prayer and Prayer Response

Offering

Offertory: "MINUET" HAYDN

Installation of Under Shepherds

A Hymn: "THANKS BE TO GOD" DICKSON

SERMON: "A DO BEE"

PRAYER AND LORD'S PRAYER

\*Hymn No. 387 "THE VOICE OF GOD IS CALLING"

Benediction and Three Fold Amen

Organ Postlude: "The Leadeth Me"

----- \*Congregation Standing -----

The lovely flowers on the altar have been placed by

Mr. & Mrs. Roland Thompson in memory of their "Mothers"

Serving as Ushers today are: \*Wally Feder, John Snow,

Mont MacKinney, Herb Shearer and Steve Vargo.

Deacon and Mrs. William Thompson will greet the

Congregation at the door today.

Nursery will be provided today by Paul and Vickie

Holt and Patty McWilliams.

> Hospitalized: CLARENCE WOLFE, -none

Cheryl Altemus, Larry George.

The attendance last Sunday was 139.

> The Under Shepherds will pick up their material

for Lent right after the Service in the front of  
the church. The material is to be in the hands of  
congregation before Ash Wednesday Feb. 23.

> The Council will hold a special meeting in the under-  
croft right after the Service.

> Tonight - 7:00 - Youth Fellowship Meeting

Next Sunday - We will have a first aid instructor  
from the American Red Cross here at 2:00 P.M. All  
Council members and all ushers are expected to be  
here and attend the meeting. Anyone else in the church  
who would like to attend can do so.

All year books are in the back separate Under Shepherd  
packet - when they deliver the Lenten material - you  
will get it then.

> A donation from the congregation in memory of Attorney  
Charles T. Chew was made to the Blind Association.

> We are striving to determine how many of our church  
would be interested in an evening vacation Bible  
School. This is for seventh grade on up. It will  
take place from June 13-16 at 7:00-8:15 P.M. More  
details next Sunday - keep it in mind.

(Ballot on Back)

Jr. Basketball - 14th - Mon. - 8:30 - vs. Butler Catholic

Gr. Basketball - 17th - Thurs. - 8:30 - vs. St. Andrews.

Sat. - Discipling Seminar

Sr. Basketball - 19th 3:00 - Sat. - vs. St. Marks.

Old BJ hymnals in office-take

Welcome visitors:

"A Do Bee"

Texts: James ~~xxvii~~ 1:27 Pure relig & undefiled Be4 G  
& the Father is this:2 visit the fatherless & widos  
in their affliction, & 2 keep 1self unspotted from  
the world.

Ex 40:16

Romp Room & Do Bee, =child do wat suppos & this OBED.

(~~Illus child toy dept, psychiatrist etc~~)

~~nother illus OBED, lost societ Bcuz wrapup niceety~~

Dr. Spock et al

But wat duz G'S Word Say? James set 4th def ideas  
human behav.

Much we call WORKS=twisted by thoz earn heaven inste:  
work Bcuz luv Lord=Salvation, then Works  
sez this vs 21 & then do it=OBEDIENCE

J illus man/mirror=hear & no do vs hear & do

~~TEXT:~~ wat relig bout; talk relig & mean code ethics

Tru relig=walk fsteps person JS XP & wen do care 4  
homles,wido,orph,fatherles,shut-in etc.& B unspot  
from world

Means:B diff Bcuz Blong Xp & He set 4th,J & Discips  
set 4th as well

other examps G'S Word=4o chap Ex.

~~EXEGETE:~~ G tel Mos speci instruc 4 Tab.

1-15=dates 2 put 2gether & step by step how do

16 vs = ~~TEXT:READ~~

7 times Mos "Did as G Command Him" in all this he  
do as G want & this absol & Compl OBEDIENCE

B Sc & un=oath,law pledg 2 OBEY=A DO BEE

no expect from scouts,children expect from All  
All G creation & shud all lern OBED 2 Him,canno ex-  
pec others Obey if we do not

(~~Illus G wash OBEd~~)=Js Xp & P say=O un2 deth on cross  
This compl Obed & call 4 compl self-discip

G requir Obed M & Isites,& requir us 2day

" many time say,Hear & Obey & will bring safe"

But liv Techno societ & mus expl scient,inven,infin  
Pres speak=ncaster,commentater sift,digest ea word  
2 test 4 hidden meaning

Thus diffi imag OBED=G Word, Yet G requir it

But no blind obed, but obed bilt on luv,G luv 4 us  
can quest lik Mos & G anser, but G want us avail & OB

(~~Illus son & repor 4 duty~~)=B reddy,OBEd 2 B use of G

(~~Illus A Linc & Failurs~~)=can say lot bout him, but he  
OBED,4 Americas mod Mos lead nation 2 G

lef in need lern early lif=B O 2 G,4 G call thru Xp  
Behid, I stand door & knok,& respons 4 us 2 ope door  
& let him in & then B OBED .

May we kno Xp 2 extent B sed us as Mos=Text EX 40:16

"A Do Bee"

Texts: James 1:27, "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

Exodus 40:16, "Thus did Moses: according to all that the Lord commanded him, so did he."

Those of you who have raised children in recent years are well aware of a program for children called Romper Room. Our children watched it and I am sure many of yours have as well. I do not know what the present format of the program is since I have had no contact with it in recent years. But when I did know of it the lady who hosted the program talked of children being "good little Do Bees." "A Do Bee," was a child ~~xxxxxx~~ who did things for his parents, and who did what he was required to do. This was a lesson in obedience.

(Illustration of child in toy dept. and psychiatrist warning the child).

This too is a lesson in obedience and one which unfortunately has been greatly lost in our society because we have become so wrapped up in doing things in a nice way. Starting with Dr. "pock some years ago and on down to today we have ~~L~~ a rash of child psychologists, and child psychiatrists informing us by book and ~~xxxxxx~~ article that we may warp and twist a child's life by the way we handle the problem of getting them ~~ok~~ to obey. We have seen the results of a lot of this and there is no real need for us to go into this question in great detail at this time.

But there is one avenue that has been vastly overlooked, at least from the standpoint of Christianity and that is, ~~xxxxx~~ "What does God's Word have to say about this subject?" The answer of course is varied and the Bible speaks of many different ways to cope with the problem of obedience, both in the lives of adults and in children. The brother of Jesus who was the author of the book of James set forth some very definite ideas concerning human behaviour. Much of what he wrote has to do with what we call, "Works." These works are what we are to be doing. But much mis-interpretation has been had about this, because some folks have gotten the cart before the horse and have done great works, without really having Salvation, and have distorted the whole principle. We need to first understand that First and foremost, we know the Lord. This is essential. We accept Him as our Lord and Saviour and then comes Works. We then work be-

cause we love Him. We do not work because we are striving to earn our way to heaven. James speaks very specifically about this in the portion of his book which we read as Scripture for this morning. This he speaks of in the 21st vs, and then in the 22nd vs we are admonished to work. Don't just hear the Word, but go out and do something about it. This is obedience.

He goes on to point out an illustration using a mirror and a man looking in it. The comparison is between a hearer of the Word only, and a hearer of the Word plus a doer. He closes the first chapter with the words, "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is what religion is all about. We talk of having religion in many areas where we really mean that we are following a code of ethics or morals. True religion is to walk in the footsteps of a person and that person is Jesus Christ. And when we do this we care for the homeless, the widows and orphans, the fatherless, the shut-ins, the beggars and anyone else who needs our love and concern. And it also involves ~~xxxx~~ keeping ourselves unspotted from the world. Meaning that we are different from the rest of the world in many ways, because we belong to Christ. Now all of this is what Jesus Christ set forth as expounded not only by His brother James, but as set forth by all of His disciples after His ascension. But we have many other examples of obedience as set forth in God's Word and I would like you to turn in your Bibles with me to the 40th chapter of Exodus. Prior to this chapter God had given complete and specific instructions to Moses in the building of the Tabernacle. In the first 15 verse of this chapter Moses is told the dates when he is to put all of this together and how it is to be done, step by step. And we read in the 16th vs, "Thus did Moses: according to all that the Lord commanded him, so did he." Then we read vss 17-19, and at the end of 19, "As the Lord commanded Moses." vss 20 -21, at the end, "As the Lord commanded Moses." had vss 22-23, and at the end, "As the Lord commanded Moses." vss 24-25, and at the end, "As the Lord commanded Moses." vss 26-27, and at the end, "As the Lord commanded Moses."

vss 28-29, and at the end, "As the Lord commanded Moses."

v 30-~~31~~ 32, and at the end, "As the Lord commanded Moses."

Vs 33, He ~~finished~~ did all he was supposed to do and, "So Moses finished the work."

7 different occasions we read that Moses did as the Lord had commanded him.

Step by step he made the progression of the ~~the~~ Tabernacle from the making of it, to the setting up of it, and he did it exactly as God had commanded him to do.

Now this is absolute and complete obedience.

This is Boy Scout Sunday as we probably all know by now. Both the Scout oath and the Scout Law, a pledge is made to OBEY. At this point a scout is pledging to be "A Do Bee." But we shouldn't just expect this from scouts and children, we ~~should~~ expect this from everyone. All of us are a part of God's creation, and as such we need to learn the lessons of obedience of Him. We cannot expect others to obey, if we do not obey ourselves.

(Illustration of Washington's obedience)

This is likewise true of Jesus Christ the Son of God. Paul tells us that, "He humbled Himself and became obedient unto death, even death ~~the~~ cross." This is complete obedience which called for a complete discipline of self. This is the obedience which God required of His people then, and the type of obedience which He requires today. Numerous times He spoke to Moses and the Israelites and He told them if they would hearken to His voice and listen to His Words, He would bring them safely through the wilderness through which they wandered. But we live in a technological society and such obedience as displayed by the people of God is incomprehensible. Everything that is done today is explained to us in infinite detail. Each scientific discovery and invention is related to us so that we can understand the inner workings of many things. Let the President of the United States make a speech and when he is done a battery of ~~newscasters~~ and commentators will spend an equal amount of time informing us as to just what he said. Each phrase is turned over and examined as it were under a microscope to test its ~~its~~ hidden meaning. Thus we see that in our day and age it is difficult for us to imagine such obedience as set forth in God's

Word.

-4-

Yet, this is the obedience God requires from each of us. Now this isn't blind  
c dience as some suppose. It is an obedience that is built upon love. Love,  
that what God is asking of us is for our own good and our own welfare. It is an  
obedience that can be questioned and God will answer. Moses questioned many  
things God asked of him. And each time God showed Moses what it was He desired  
from him. God simply wants us available and when we are available we are able  
~~xxxxxxdiffer~~ to be ~~obedient~~. (Illus: A man heard his older son praying and he  
interrupted him: "Son, don't bother to give God instructions. Just report for  
duty.") This is obedience. To be ready to do what God wants of us. To be used  
as He sees fit.

There have been many people who have given us good examples of how to obey ~~when~~  
<sup>one</sup>  
we could use as ~~xxxx~~ illustrations. But I think of ~~A~~ man in particular who was  
more of a failure than a success.

(Illustration of Abe Lincoln's failures and etc.)

We can say a lot of things about Abraham Lincoln, but one thing certainly stands  
out, and that was his ability to be obedient to his tasks. Because of this he  
became for all Americans a modern version of Moses leading a nation toward God.  
If there is one lesson we need to learn early in life, and a lesson that applies  
to all of life, it is the lesson of being obedient to God. God calls each of  
us through Jesus Christ. He said, "Behold, I stand at the door and knock, if  
any man hear my voice, and open the door, I will come in to him and will sup  
with him, and he with me." The response is for us to ~~xxx~~ open the door and let  
Him in and then we have taken the step necessary to be obedient. May we know  
Christ ~~xxxxxx~~ to the extent that it could be said of us, as it was said of  
Moses, "Thus did we, according to all that God commanded them, so did they."

ST. PAUL'S UNITED CHURCH OF CHRIST  
 BUTLER, PENNSYLVANIA  
 BROTHERHOOD SUNDAY FEBRUARY 20, 1977  
 THE REV. RALPH C. LINK, PASTOR  
 MRS. KAY MORRIS, ORGANIST AND CHOIR DIRECTOR  
 LORI ZAVACKY, MARY DELLEN ACOLYTE

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ORDER OF WORSHIP - 11:00 A.M.  
 "BEFORE THE SERVICE TALK TO GOD, DURING THE SERVICE  
 LET GOD TALK TO YOU. AFTER THE SERVICE, TALK TO YOUR  
 NEIGHBOR."

PRELUDE "PRELUDE IN C MINOR" J.S. BACH  
 \*PROCESSIONAL HYMN NO. 38 "O DAY OF REST AND GLADNESS"  
 \*ASCRITON - CHORAL AMEN  
 \*EXHORTATION  
 \*CONFESSION (IN UNISON) "MERCIFUL FATHER, WE ACKNOWLEDGE  
 AND CONFESS OUR SINFUL NATURE; OUR SHORTCOMINGS AND OUR  
 OFFENSES. WE HAVE BETRAYED NOT ONLY OUR FAITH IN YOU,  
 BUT ALSO YOUR FAITH IN US. WE HAVE SPOKEN BRAVELY OF  
 LOVE AND COMPASSION, BUT WE HAVE ACTED OUT OF SELFISHNESS  
 AND INDIFFERENCE. FORGIVE US, O GOD, THROUGH JESUS CHRIST  
 OUR LORD. AMEN."  
 \*KYRIE (CHOIR, CONGREGATION AND PASTOR)  
 \*ASSURANCE OF PARDON - CHORAL AMEN  
 \*PRAISE  
 "PASTOR: 'O LORD OPEN OUR LIPS.'  
 "PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE  
 \*DOXOLOGY NO. 551  
 SCRIPTURE: ROMANS 1:18-32  
 HYMN NO. 390 "COME, LET US JOIN WITH FAITHFUL SOULS"  
 \*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)  
 \*GLORIA PATRI  
 CALL TO PRAYER  
 PASTOR: THE LORD BE WITH YOU.  
 PEOPLE: AND WITH THY SPIRIT.  
 PASTOR: LET US PRAY.  
 PRAYER AND PRAYER RESPONSE  
 OFFERING  
 OFFERTORY: "PRAYER" BOELLMAN  
 SERMON: "A DON'T BEE"  
 PRAYER AND LORD'S PRAYER  
 AN NO. 399 "ONCE TO EVERY MAN AND NATION"

BENEDICTION AND THREE FOLD AMEN  
 ORGAN POSTLUDE: "ADAGIO" MORRIS  
 --- "CONGREGATION STANDING ---  
 THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY  
 MR. & MRS. WALLACE FEDER TO THE "GLORY OF GOD"  
 SERVING AS USHERS TODAY ARE: "ROBBIE VINROE, BRIAN  
 PHABE, STEVE BAREMORE, CHRIST PEAGE AND BOB DELLEN.  
 DEACONESS MRS. JOAN MASTERS WILL BE THE GREETER AT THE  
 DOOR TODAY.  
 NURSERY WILL BE PROVIDED TODAY BY MRS. CATHERINE  
 JOHNSTON, DEBORA JOHNSTON AND KELLY SHAKELY.  
 THE ATTENDANCE LAST SUNDAY WAS 180

TODAY AT 2:00 - A FIRST AID INSTRUCTOR WILL BE HERE  
 IN THE UNDERCROFT (FROM THE AMERICAN RED CROSS).  
 ALL USHERS AND COUNCIL MEMBERS ARE EXPECTED TO BE  
 HERE.  
 OUR CHOIR SANG AT THE DESHON THIS MORNING.  
 MONDAY - 8:30 - BASKETBALL (Jr.) VS. MERITIAN #1  
 WEDNESDAY - 7:30 - HOLY COMMUNION (ASH WEDNESDAY)  
 AT THE ALTAR. THE UNDER SHEPHERD SHOULD HAVE YOUR  
 LENTEN MATERIAL TO YOU BEFORE WEDNESDAY.  
 SATURDAY - THE YOUTH FELLOWSHIP WILL GO ICE SKATING.  
 THEY WILL LEAVE FROM THE CHURCH AT 7:00 P.M.  
 MRS. AND MARGARET VINROE WOULD LIKE TO THANK EVERYONE  
 FOR THEIR PRAYERS, CARDS AND VISITS DURING HER STAY  
 IN THE HOSPITAL.

> WOULD YOU LIKE TO KNOW WHAT THE FUTURE BRINGS?  
 IS SATAN ALIVE AND WELL ON PLANET EARTH?  
 IS THERE A NEW WORLD COMING? COME AND FIND OUT THE  
 ANSWERS TO THESE AND MORE - STARTING MARCH 6TH.  
 THE YOUNG ADULTS CLASS WILL BE STARTING THE BOOK AND  
 STUDY PLAN ON THE "GREAT LATE PLANET EARTH" BY HAL  
 LINDSEY. IF YOU ARE CURIOUS, COME JOIN US!

> (TEAR OFF AND PLACE IN OFFERING PLATE)  
 WE ARE STRIVING TO DETERMINE HOW MANY OF OUR CHURCH  
 WOULD BE INTERESTED IN AN EVENING VACATION BIBLE SCHOOL.  
 THIS IS FOR SEVENTH GRADE ON UP. IT WILL TAKE PLACE  
 FROM JUNE 13-16 AT 7:00-8:15 P.M.

NAME \_\_\_\_\_  
 YES, I WILL ATTEND \_\_\_\_\_  
 NO, I WILL NOT ATTEND \_\_\_\_\_

"A Don't Bee"

Texts: Rom 1:18, ~~4 THE WRATH OF G IS REVEALED FROM HEAVEN AGAINST ALL UGLINESS & UNRIGHTOUSNESS OF MEN, WHO HOLD THE TRUTH IN UNRIGHTOUSNESS~~

~~Lev Lev 26:14-16a~~

Ol time 1 who remem buy 1lb steak \$10¢/but 4get had  
woi 1 hr 2 ern dime

Most us kno sum1 who liv in past/canno liv this way  
must face present & look 2 future

Past import as history & tol hist repeat self  
Jn Sherman 1890=Best prop of futur ~~is~~ the past  
Hist has lessons & messag we may use & profit from  
~~Exegete: Rom 1:18-32~~

Interest 2note P say Covenant breakers & this OT  
P=Pharisee, educate Jew, know hist & coves tween G/man  
" point hist will Bfall Romand if not vigil/alert

Last week DO BEE,A.Lincoln,Moses=2day DON'T BEE  
~~Exegete Lev. 26 Bgin vs 3-33~~

All came 2 pass Bcuz Isites turn from G & covenant  
This was Israel, but also kno nation base on G bless  
But wen nation turn, the nation fall & this principl  
Princip-If nat rejec moral law G, their destruc inevit  
Thus all this signif 4 America

USA found 1 Nat under G & thus parallel Israel  
~~Return 2 EXEGETE Lev 26:16~~

vs 16, Swine fly, Victorian, Hong Kong, Asian epidems  
" 17, V Nam, China, Russia gro strong, we fear in homes  
" 19, turmoil govt cry 2 G, no anser heavens iron,  
    plow, plant, land lik brass=N Dak & poor crops  
" 20, farms plant & futil=drot; frut tree no yield  
" 22, beast rob us childs=drugs, false teachers  
    cattle die Bcuz insecticide; hiway desol=oil  
" 25, deliv by pestil hand enemy=fello Amers who liv  
    off exorb profit mak on us/thoz sell gross infl  
    price & tak advant thoz need commodities  
" 26, Inflat cost 2-3 time mor 2 buy things

Here fulfill end 4 us, Isites went on cannibal & so on  
But if we no stop dwnward spiral we 2 nation of past  
peop say REVIV in land & sign point that way

But mus Bcum realit or we 2 overum by enemies  
Our strngno from nuclear/hydrogen=Alm G, & we mus turn  
not only need REVIV peop claim, but all peop REVIVED

2 REVIV mean 2 cum aliv, 2 fill nu lif & this JS XP  
We hav Nu Cov from G & Js Xp is that Covenant  
Quest: Do I kno Xp? Am I 1 His follos? Is He my Sav &  
Lord? I invit U 2 mak Commit if nev made this morn  
Cumward. Let G speak Ur hart, & if tell U, anser  
Don't let frend, relativ, anythin hinder U, anser 2day

Last hymn=1nce 2 ever man & nat, cum moment 2 decid

"A Don't Bee"

TEXTS: Romans 1:18, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

Leviticus 26:14-16a, "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgements, so that ye will not do all my commandments, but that ye break my covenant; I also will do this unto you: -----"

An old timer is one who can remember when he could buy a ~~xx~~ pound of steak for a dime, but forgets he had to work an hour to earn the dime. I am sure that most of us have had a friend or acquaintance who when speaking always refers to days gone by. The past for that person is all that matters. But this is a very difficult way to live, because we cannot live in the past. We must face the present and look forward to the future. But we know that the past can and does serve a wonderful capacity for us and that is in the realm of history. We are told that history repeats itself, and we can acknowledge that this is quite true as we look at civilizations which were in existence long before us.

man named John Sherman in 1890 said, "The best prophet of the future is the past." We could grasp from this then, that history has a message and lessons which we may use ~~xxxxxx~~ and profit from.

~~Romans 1:18 / Apostle / in / writing / to / the / church / at / Rome / and / in / particular / to / the / saints / as / he / calls / them / or / those / who / are / fellow / believers / goes / through / a / bit / of / past / history / to / let / them / know / what / they / should / be / doing /~~

The Apostle Paul wrote to the Church at Rome, or to the "Saints" as he calls them, or those who are fellow believers, and in his writing goes through a bit of past history to let them know what they should be doing. This history shows through many times in his writings.

Paul writes of the anger of God against those who would do their own thing in complete disregard for the things of God, (Read Text). He goes on to tell how they turned from God to idols, and sin became the thing they became completely involved in. He then goes on to list some of the things which they did and were doing. He speaks of the sexual immorality committed by them and how they had turned from the normal to perversion with homosexuality both among men and women. In vss 29 on he lists various things which turned them from God.

(Read vss 29-32). It is interesting to note that Paul uses the phrase, "Covenant Breakers," in the 31st verse. "We are going to turn to another portion of Scripture in a moment in which the Israelites are admonished by God not to be "Covenantbreakers."

But we must remember that Paul was a well educated Jew. He was a Pharisee and with all of his education he knew the complete history of the Israelites and how they had turned from God. He understood the covenants made by ~~God~~ with them with God and how they did not remain true to them. So Paul is pointing out the pitfalls to the people at the Church in Rome, and informing them that they need to look to history and to see what could befall them if they were not vigilant and alert.

Which brings us to a portion of Scripture in which we see some of this history revealed. Let us turn to the Old Testament book of Leviticus, the 26th chapter. Last week you will recall we spoke of God wanting all of His people to be "Do E\_s." To be obedient to Him and to do what He commands. We used the example of Moses being a "Do Bee," and Abraham Lincoln being "A Do Bee," in America. The opposite of Do is naturally, "Don't" and this is what we have come to this week. We begin to see that in this 26th chapter of Leviticus God is setting forth more of His law to the Israelites, but along with this He is giving them certain conditions with these laws.

Vs 3, If they obey, then vss 4,5, regular growing seasons with everything growing and being nurtured as it should.

vs 6, safety at home. They will be able to lie down at night and sleep without fear of attack, or breakins.

vss 7,8~~9~~ armed strength blessed by God because they are living under the covenant agreed upon between them and God.

vs 10, will not be able to consume all of the old grain and commodities stored, and will have more than enough, and even have difficulty getting rid of the old because they will be blessed with the new crops in abundance.

vs 11, the Tabernacle or place of worship will be among them and they will be able to worship God freely, and He will love them.

Vs 13, a reminder of what God has done for them in the past, and thus is summed up all of the things that will take place if they obey, or are, "Do Bees." But if they will not listen and become instead "Don't Bees," listen to what God says He will do: vss 14-16a READ TEXT. In vs 15b, "But that ye break my covenant and isn't this the very thing Paul was saying about them that they were, "Covenant Breakers?"

So we see what is going to take place when they are "Don't Bees." Vs 16, illness plagues and epidemics. Planting grain and seed, but ~~xxxxxxxxxx~~ little or no harvest, the enemies eating ~~xxxx~~ the surplus.

vs 17, fear in the land from known enemies and from imagined ones.

vs 19, things will begin to go wrong and supposed power will become as though it were not enough in the face of ones enemies, and they will cry out to God, but no answer from heaven, (Like iron), and the earth will not yield and be, (Like brass).

vs 20, land planted, little yield or none, fruit trees blighted or unable to bear

vs 22, wild beasts killing children and cattle. Highways desolate.

vs 25, pestilence, disease

vs 26, famine and want

vs 29-39, cannibalism, Temple destroyed, people dead and unburied, desolation of the land, and dispersion and fear, death among heathens in strange lands.

~~The xxx..~~

Now all of this came to pass because the Israelites turned from God and from the Covenant they made with Him. We know of course that all of this applied to the Israelites. But we also know that any nation which has since that time, followed after the things of God, that nation has been blessed. But nations who have been founded upon the things of God, and have turned from His ways, those nations have fallen much like Israel. So we see here a moral principle that has been operative ever since. That principle is, "That if a nation rejects the moral law of God, their destruction is inevitable." Now if we follow that principle to its logical conclusion we can see that there is a great deal of significance for America to be found in this portion of Scripture. Now as we said before, this was written to the Israelites, but we can see much that applies and is being made applicable to us today.

Our nation was founded upon religious principles and in fact was founded as "One Nation Under God." Thus we parallel the Israelites from the very beginning of our nation.

Let us go back over a few verses to see how we parallel the Israelites in many areas. In vs 16, God says that He is going to send ~~many~~ sickness and disease among them. What have we seen or knew of this in our nation? We have been concerned with the Swine Flu, and now the Victorian Flu. The last few years it has been the Asian Flu, and the Hong Kong Flu and always we are concerned that an epidemic does not break out. Vs 16, we have sown our grain and stored it, and have sold it to our enemies, to the extent that our prices for flour and wheat have increased greatly. They have benefitted, while we have had to pay for it. Vs 17, this could apply to Viet Nam and the growth of China, Russia, growing  
Many of our people stronger than we are. ~~We~~ live in fear intheir own homes from burglars and thieves.

Vs 19, Our power has been broken in many areas. We are no longer the world leader we once were. Because of the turmoil in our government we have cried as a nation to God and it has been as though the heavens were iron, for there did not seem to be any answers forthcoming. We have plowed our land and planted and in many areas the earth has been as brass, unyielding. In North Dakota where we were last summer, they were only able to produce a portion of what they normally produce, and this was produced at reduced prices.

Vs 20, We will plant this year and from the looks of things now the farmers will have another exercise in futility, because it looks like the land will not yield due to drought and lack of water. The fruit trees will not yield because of the severe frosts and freezes in areas where this normally does not take place.

Vs 22, We have seen wild beasts robbing us of our children in the form of those who push and sell drugs, and in the form of teachers who teach things contrary to the principles we strive to instill in our children. Cattle have been killed ~~byxxbbex~~ in wholesale numbers in certain areas by a beast we have unleashed to kill insects, and this has been in the form of insecticides. And isn't it ironic that God would place in His Book many thousands of years ago that our Highways shall be desolate?" we saw this a year or so ago when there was a shortage of gasoline, and we may well see it in the near future.

Vs 25, we have and are being delivered by pestilence into the hands of our en-

emies, only the enemies sometimes take the form of our fellow Americans who would live off the ~~xx~~ exorbitant profits they can make on each one of us. Those who would seal commodities for grossly inflated prices, and take advantage of those who need those commodities.

Vs 26, we are seeing that it takes much much more to do what much less did several years ago. Inflation has overcome us in so many ways, and we cannot ~~xxx~~ purchase what we once did for a little, because today it costs 2 or 3 times more. Here is where the fulfillment ends from this portion of Scripture. At least it ends for us. For the Israelites it went on into cannibalism, and so on. But if we as a nation do not put a stop to our downward spiral, we too will become a nation of the past.

People are stating that today there is a sense of revival in our land and there are signs pointing in that direction. But it must become a reality or we too will be overrun by our enemies. We must be strong or we will fail. And our strength can only come from one source and that is not in nuclear or hydrogen power, but in the power of Almighty God. We must become a nation of people who are turned to Him again, or we perish.

We not only need the revival people are claiming is coming about, but we need all of our people revived. The word Revival means to come alive, to become filled with new life. Friends, this new life can only come from and through Jesus Christ. We have the advantage over the Israelites we have been reading about this morning, because we have the New Covenant, from God, and that is Jesus Christ. So the question again which needs to be asked of each of us is: Do I know this Christ? Am I one of His followers? Is He my Savior and my Lord? Only you can answer this. I invite any of you to step forth during the singing of our last hymn to accept Him if you have not done so before. I will be happy to speak to any of you who may come forward. Let God speak to your heart today, and if He is telling you to do something about your salvation, won't you ~~some~~ and answer His call. Don't let your friends or relatives or anything else hinder you. If God's Holy Spirit is speaking to your heart, answer that call today.

"Jesus Christ As; High Priest"

Texts: Heb 9:11-12, Lev. 16:21-22

Js Xn & NT, Jn "In Beg Was Word" = Js Xp at creation etc  
G i. Flesh=Incarnate & many types, exams in OT peop

Exegete: Heb 9:1-14 & this lead 2 Lev 16

vs 1,2,instruc Aaron

33 summary

"29, 10th day/10th month/Mid Sept=Yom Kippur=NU Yr  
~~Kazzekim~~ Fast not feast/spec 4 Hi Pr

" 30 show this & Pr 2 prep self

Bak 2 Vs 3=bull bot by Pr

" 4=Garments & dress

" 5=the 2 goats

" 6=Confession on bulls head

" 7-8=lots 4 goats

" 9-10=separation of goats

" 11=killing of bull

" 12-13=Incense

" 14=bull blood

" 15-16=kill goat & sprink blud

" 17=no1 in Tabernacle except Aaron

" 18-19=Mix blud bull & Goat & alt. incen/alta

" 20-22=Scapegoat,confess & send out

Follow vss=Aaron chang clothes/instructs dispos offs

Js Xp as Hi Pr=Bcuz offer own blud,not animal

Thus atone dun away 1nce yr

sins peop heap human Scapegoat Js Xp

Js Xp poked,proded,taunted by peop

Wilderness=thorns,crown of Js

push over cliff=broken body=Js Xp,"this my body  
broken 4 U"

All this para Js Xp lif & all dun by Hi Pr

Lu Xp we hav Hi Pr intercessor B4 G 4 Us

No need priest,other human,can cum 2 Xp aks 4givene

So we cum 2 His table & jojn Him meal remem

and we ask 1nce again 4 forgiveness.

### "Jesus Christ As: High Priest"

Texts: Hebrews 9:11,12, BUT CHRIST BEING COME AN HIGH PRIEST OF GOOD THINGS TO COME BY A GREATER AND MORE PERFECT TABERNACLE, NOT MADE WITH HANDS, THAT IS TO SAY, NOT OF THIS BUILDING; NEITHER BY THE BLOOD OF GOATS AND CALVES, BUT BY HIS OWN BLOOD HE ENTERED IN ONCE INTO THE HOLY PLACE, HAVING OBTAINED ETERNAL REDEMPTION FOR US.

Leviticus 16:21,22. AND AARON SHALL LAY BOTH HIS HANDS UPON THE HEAD OF THE LIVE GOAT, AND CONFESS OVER HIM ALL THE INIQUITIES OF THE CHILDREN OF ISRAEL, AND ALL THEIR TRANSGRESSIONS IN ALL THEIR SINS, PUTTING THEM UPON THE HEAD OF THE GOAT, AND SHALL SEND THEM HIM AWAY BY THE HAND OF A FIT MAN INTO THE WILDERNESS: AND THE GOAT SHALL BEAR UPON HIM ALL THEIR INIQUITIES INTO A LAND NOT INHABITED: AND HE SHALL LET GO THE GOAT IN THE WILDERNESS.

We normally do not think of Jesus Christ as being found in any other part of the Bible except the New Testament. But this is because we think of Him usually in only human terms. We say He was the Son of God and forget that He was God on earth. We forget that He was God incarnate, God in the flesh. This means that He was all that John and the other Gospel writers said of Him. John said, "In the beginning was the Word." The beginning was creation. The word "Was" means that "The Word," which is Jesus Christ, was at the creation. This means that He was operative with God from the very foundation of the world. This means then that He is to be found throughout the Old Testament in ~~xxxxxx~~ many ~~xxxxxxxxxxxxxx~~ ways. The plan of God as set forth through His Son is revealed in the lives of many OT people, and in many types, which point to Him. The author of Hebrews tells us in the 9th chapter of the Tabernacle of the Lord. He explains in the first few verses, (vss 1-5), what the Tabernacle contained and what it looked like. Then in vss 6 and 7, he explains about the priest going into the Tabernacle and ministering, and only going into the Holy of Holies only once a year. This was the Day of Atonement.

The writer explains that the priest performed several functions according to all of the rituals set forth, but none of these were able to make the priest perfect, nor to completely cleanse the people from their sins. It is at this point that he explains the significance of Jesus Christ and he refers to Him as a High Priest, vss 11-12).

Thus we understand that Jesus Christ As: High Priest," has a special meaning for us. We understand then, that He was more than a New Testament person, but that way back in the ritual of the Day Of Atonement, God was making provision for

mankind. But we need to look at what provisions God made for this and in order  
in  
do this we must turn ~~to~~ the OT to the book of Leviticus, and the 16th chapter.  
In verse 1 we read that God spoke to Moses following the deaths of 2 of Aaron's  
sons who had offered ~~the~~ the wrong kind of sacrifice to God.

Vs 2 God tells Moses to instruct Aaron that he cannot come into the Holy of  
Holies at all times, and thus God begins to give instructions for the Day of  
Atonement. The summary of why this is all being done is found in the 33rd verse  
of this 16th chapter, where we ~~will~~ read, (read vs 33).

In vs 29, God instructs the people that they are to come together on the 10th  
day of the 7th month for this special day. It was a day of "Afflicting their  
souls." It was not a feast, but a fast. Everyone fasted even the boys and  
girls, and the really devout Jews fasted for the 10 days which immediately pre-  
ceeded the actual Day. The Day of Atonement was 10 days after the beginning of  
the Jewish New Year, and this is about the middle of September in our calendar,  
~~which~~ it is called, "Yom Kippur." For the High Priest this Day of Atonement was  
the greatest in his life. It was ~~on~~ this day that all of his duties and cere-  
monies ~~marked~~ throughout the rest of the year led him. Verse 30 points this  
out. God points out in vs 32, that the priest prepares himself by putting on  
the holy garments of his office.

So it is at vs 3 that God begins to give the specific instructions for this  
Day. The bullock, (vs 3), is purchased by the priest himself, at his own ex-  
pense. This bull is brought into the Tabernacle, and standing in full sight of  
all the people he places his hands on the bulls head, and confesses his sin,  
and the sin of his household, which would be all of the priests.

(Illustration of this confession).

Vs 7, He is instructed to have 2 goats brought forth. There was an urn with the  
sacred lots or dice in it. The High Priest would place both hands in the urn  
and remove the sacred lots, one in each hand. One was marked, "For the Lord,"  
and the other was marked, "For Azazel," which meant scapegoat. This is where  
we get the term scapegoat for today. A tongue shaped piece of red ribbon was  
tied to the horn of the scapegoat. At this point the priest turned to the bull

at the altar and kills it. Its throat was slit and the blood was caught by another priest in a basin. The priest kept moving the basin to prevent the blood from clotting. The High Priest took some hot coals and placed them in a censer and some incense on a special dish, and then went into the Holy of Holies to burn this fragrant incense ~~in~~ before the very presence of God. He was not to stay in there too long under the penalty of death. The people literally waited with bated breath for his return, and when he came out, they breathed an audible sigh of relief. Then the High Priest took the basin of the bulls blood and re-entered the Holy of Holies. He took the blood and sprinkled it 7 times up and 7 times down inside the Holy of Holies. Then he came out and he killed the goat marked "For the Lord." Its blood was caught in a basin and he took this into the Holy of Holies. When he came out he mixed the goats blood and the blood of the bull together and 7 times he sprinkled this blood in the horns of the altar of incense, and on the altar itself. The remaining blood was laid at the foot of the altar. Thus the Holy of Holies, the Holy Place, was cleansed, and atonement was made by the blood.

Then came the most dramatic part of this ritual when the live goat was brought forward, vs 20. Then in vss 21-22 are given the instructions for Aaron about this goat. (Read illustration from Mishnah about Sacpegoat).

Now from all of this we see that Jesus Christ served as God's High Priest because He offered not the blood of animals, but His own blood for mankind. Thus was done away all of this need for this ritual once a year. We see the sins of the people being heaped on another Scapegoat, a human Scapegoat, and that again was Jesus Christ. And so we confess our sins before Him, and not before a man. We see the goat being led out to the wilderness, and Jesus took the place of that goat. We see him being poked and prodded, and the taunts of the people standing nearby. There is a significance also in the fact that in the wilderness are to be found thorns and briars. Thorns encircled Jesus head. When the goat was pushed over the cliff, it was a broken body before it reached the bottom. Jesus said to His disciples at the Last Supper, "This is my body which was broken for you." Thus we see the many significant things that were done on the

Day of Atonement, and which were done by the High Priest on behalf of the people

I how all of this parallels the life of Jesus Christ. Through His sacrifice  
of Himself on the cross, He became for each believer the High Priest, that each  
believer can have as an intercessor for us to God.

No longer is there a need for a human priest or intercessor to come to God on  
our behalf. We have Christ, and He is our High Priest and the one to forgive  
us.

So as we come to His table, we come to join Him in this meal of remembrance and  
to ask Him once again for the forgiveness of our sins.

ST. PAUL'S UNITED CHURCH OF CHRIST  
BUTLER, PENNSYLVANIA

FIRST SUNDAY IN LENT FEBRUARY 27, 1977  
THE REV. RALPH C. LINK, PASTOR  
MRS. KAY MORRIS, ORGANIST  
MRS. CYNDIE SYBERT, YOUTH CHOIR DIRECTOR  
LORI ZAVACKY, MARY DELLEN - ACOLYTES

ORDER OF WORSHIP - 11:00 A.M.  
PRELUDE "CHORAL" BOELLMANN  
\*PROCESSIONAL HYMN NO. 184 "ALL HAIL THE POWER OF JESUS' NAME"

\*ASSURANCE - CHORAL AMEN

\*EXHORTATION

\*CONFESSION (IN UNISON) "MIGHTY GOD, BY YOUR POWER IS CHRIST RAISED FROM DEATH TO RULE THIS WORLD WITH LOVE. WE CONFESS THAT WE HAVE NOT BELIEVED IN HIM, BUT FALL INTO DOUBT AND FEAR. GLADNESS HAS NO HOME IN OUR HEARTS, AND GRATITUDE IS SLIGHT. FORGIVE OUR DREAD OF DYING, OUR HOPELESSNESS, AND SET US FREE FOR JOY IN THE VICTORY OF JESUS CHRIST WHO WAS DEAD BUT LIVES, AND WILL PUT DOWN EVERY POWER THAT HURTS OR DESTROYS, WHEN YOUR PROMISED KINGDOM COMES. AMEN."

\*KYRIE (CHOIR, CONGREGATION AND PASTOR)

\*ASSURANCE OF PARDON - CHORAL AMEN

\*PRAISE

"PASTOR: O LORD OPEN OUR LIPS.

"PEOPLE: AND OUR MOUTH SHALL SHOW FORTH THY PRAISE

\*DOXOLOGY NO. 551

SCRIPTURE: ACTS 3: 12-26

HYMN NO. 29 - PAGE 16 (FAVORITE OLD HYMNS)

\*AFFIRMATION OF OUR FAITH (APOSTLES' CREED)

\*GLORIA PATRI

CALL TO PRAYER

PASTOR: THE LORD BE WITH YOU.

PEOPLE: AND WITH THY SPIRIT.

PASTOR: LET US PRAY.

PRAYER AND PRAYER RESPONSE

OFFERING

OFFERTORY: "PRAYER" BOELLMANN

ANTHEM: "WHAT COLOR IS GOD" SUNG BY THE YOUTH CHOIR

PROMON: "JESUS CHRIST AS: PROPHET"

PRAYER AND LORD'S PRAYER

HYMN NO. 316 "JESUS, LOVER OF MY SOUL"

BENEDICTION AND THREE FOLD AMEN

ORGAN POSTLUDE: "MINUET" BOELLMANN

- - - - - \*CONGREGATION STANDING - - - - -

THE LOVELY FLOWERS ON THE ALTAR HAVE BEEN PLACED BY

THE McCORMICK FAMILY IN MEMORY OF "LOVED ONES".

SERVING AS USHERS TODAY ARE: \*RICHARD MANGEL,  
DON KINGSLY, ART CARNEY, GARY PENAR AND JOHN DREHER.  
ELDER AND MRS. HOWARD BOLAN WILL GREET THE PEOPLE AT  
THE DOOR TODAY.

THE ATTENDANCE LAST SUNDAY WAS 190. ON ASH WEDNESDAY  
A TOTAL OF 150 COMMUNED.

TONIGHT - 7:00 - BUILDING AND PLANNING COMM. MEETING.

TONIGHT - 7:00 - YOUTH FELLOWSHIP.

MONDAY - 8:30 - JR. BASKETBALL VS. ST. MARY'S

WED. - 7:30 - LENTEN CHURCH SERVICE - **BIBLE STUDY**

WED. - NIGHT AFTER THE SERVICE - COUNCIL MEETING.

THURS. - THE NEWSLETTER WILL BE PUBLISHED - PLEASE

HAVE ALL THE MATERIAL IN BY WED.

THURS. - 7:30 - SR. BASKETBALL VS. SALVATION ARMY

THURS. - 7:00 - BIBLE STUDY IN THE UNDERCROFT.

FRI. - 1:30 P.M. - WORLD DAY OF PRAYER - 1ST METHODIST

CHURCH. THE SPEAKER WILL BE REV. JOHN D. PATTERSON.

SAT. - 3:00 P.M. SR. BASKETBALL - VS. COMMUNITY ALLIANCE.

NURSERY WILL BE PROVIDED TODAY BY: VIRGINIA MANGEL,

BETTY CARNEY AND JODIE MARTE.

> HOSPITALIZED: MR. HAROLD SANDBACH, MR. ROBERT

PETERSON, AND MARY & TERRY SCHAFFER.

THE FIRST UNITED CHURCH OF CHRIST, APOLLO, PA., HAVE

EXTENDED AN INVITATION TO ST. PAUL'S TO ATTEND REV.

CURRIER'S INSTALLATION TODAY AT 2 P.M. OUR PASTOR

WILL TAKE PART IN THE SERVICE (DETAILS ON BULLETIN BO.)

SUN. - MARCH 13 - 8:00 P.M. MR. FRED FRANK FEATURED

Soloist with "THE HOUR OF POWER" WILL HAVE A SACRED

CONCERT AT ST. MARK'S CHURCH. CONGREGATION IS INVITED.

> WE WILL BE TAKING IN NEW MEMBERS ON PALM SUNDAY -

IF YOU KNOW OF ANYONE WHO IS INTERESTED IN COMING

INTO OUR CHURCH PLEASE LEAVE THE PASTOR KNOW OR PUT

A SLIP IN THE OFFERING PLATE AND THEY WILL BE CONTACTED.

MARCH 12 - SATURDAY - THE YOUTH FELLOWSHIP WILL GO

CAVE EXPLORING. THEY WILL LEAVE FROM THE CHURCH AT

9:00 P.M.

WEEKEND TODAY STAYED CLOUDY 60°

"Jesus Christ As: Prophet"

Texts: Acts 3:22-23; Num 12:6-8a

2nd Serm (Title), revu 4 thoz abs Wed

12chap Num & EXEGE=Thus Moses 1st Great Prophet G  
Deut 18:15, EXEGE

Thus wen speak Proph's need underst wat was or is  
(IT s Prepared for Coming events, Pa Dutch wife/hus)  
Proph's no this=no look fut, read t leav, palms, cryst  
ball, gaz stars etc.

He 1 who gav messag G lay on hart

NABI=4th rite, 4th teller, speak boldly, fearlessly 4 G

On in chap G set 4th test tru Proph disting/fals pro  
NILL NOT SPEAK WAT G NO COMMAND SPEAK

Js Xp & how compar 2 this teast? (Read Examps)

G ask quest in vs 21 peop ask & anser vs 22

Hos Js Xp stack up this test?

Follo lif manger 2 grav & C truth, anser 2 wat say

This wat Pete try tell Jews Scrip 4 this AM

Acts vs 23=ring 4th lik Deut from G

This why hav proclaim of Word in Xp's Church

A preach/pastor, is mod Proph 4 Lord

Must B man call by G 2 proclaim G's Proph Js Xp  
Las wk sed "Hist repeat self"

dur lif giant Proph Jere, G's peop clos ear 2 tru  
prophs of G & listen 2 false prophs insted & hear wat  
(Illus Early Romans Chicken Prophecy) want hea

We liv similar age, many congs peop cum worsh G with  
clos mind & resist Gosp messag if preached

Sum ch's preach, better no preach salv, repent, nu birth  
But preach mus stan 4th as mod Proph G

We hav gold opp 2 shar messag frend, neighb, etc

Man no chang futur if no list 2 Lord's messag  
G t man 2 chang hart & if no do G say VS 23, ACTS

Thez G's word condemn 2 thoz ~~xx~~ will no Bliev

we again need look inward this season & reflect  
weth herh Proph & wat our respons has been

"Jesus Christ As: Prophet"

Texts: Acts 3:22-23,  
Numbers 12:6-8a,

MOSES TRULY SAID UNTO THE FATHERS, A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU OF YOUR BRETHREN, LIKE UNTO ME; HIM SHALL YE HEAR IN ALL THINGS WHATSOEVER HE SHALL SAY UNTO YOU. AND IF SHALL COME TO PASS, THAT EVERY SOUL WHICH WILL NOT HEAR THAT PROPHET, SHALL BE DESTROYED FROM AMONG THE PEOPLE.

AND HE SAID, HEAR NOW MY WORDS: IF THERE BE A PROPHET AMONG YOU, I THE LORD WILL MAKE MYSELF KNOWN TO HIM IN A VISION, AND WILL SPEAK UNTO HIM IN A DREAM. MY SERVANT MOSES IS NOT SO, WHO IS FAITHFUL IN ALL MIKE HOUSE. WITH HIM WILL I SPEAK MOUTH TO MOUTH, EVEN PLAINLY, AND NOT IN DARK SPEECHES; AND THE SIMILITUDE OF THE LORD SHALL HE BEHELD.....

This is the second in a series of messages depicting Jesus Christ in different roles, and with different titles. For those of you who were not here on Wednesday, we spoke of Jesus Christ as High Priest. There are many types, and many similar figures of Jesus Christ depicted in the OT from which we will be preaching this Lenten season.

Today we are going to look at, "Jesus Christ As: Prophet." In order to do so let us turn to the book of ~~Numbers~~ Numbers the 12th chapter. We are going to look at a few verses in this chapter pertaining to Moses. The story behind this scripture is that Miriam and Aaron spoke against Moses for several reasons, and they ~~questioned whether the Lord had only spoken~~ questioned among themselves that God had not just spoken through Moses, but He has spoken through them as well. And we read that the Lord heard what they said, and He called them away from the rest of the congregation, to the Tabernacle where God was going to appear among them. And so they came apart from the other people and God descended to them in a cloud, and He spoke to them.

Vs 6, (Read), God is saying that if He wants a prophet among the people, He will make "himself known to that person in dreams and visions.

Vs 7, God goes on to state that Moses is not that sort of prophet, for if God wants to talk to Moses, vs 8), He will talk to him person to person, and it will not be in veiled speeches, and the likeness of God he will see.

Then we see that Moses is esteemed by God as the first great prophet.

Now if we turn to the book of Deuteronomy, the 18th chapter beginning with the 15th verse. In this chapter as in ~~most~~ all of this book, Moses is telling the people of past history, and of the things God wants them to know. He is

Vs 15, Here Moses is telling the people that God is going to send forth a prophet from their very midst. Meaning, that the prophet will be Jewish, and will be from one of the tribes of Israel, and this prophet will be similar to Moses. They are to listen to him and obey what he tells them.

Vs 16, Moses reminds the people that they were frightened at Mt. Horeb and had asked for a mediator.

Vs 17, So God ~~spokes to Moses~~ had spoken to Moses and had told him that the people had spoken well.

Vs 18, therefore, God is going to send forth a prophet like Moses from among the Jews themselves, and He will speak God's words, and shall follow what God commands of Him.

Vs 19, In this verse God gives a warning to all who would not hear and listen to this prophet. The warning is that, "God will require it of him," and this type of warning is usually in the loss of life or of rewards. Remember this verse, because in a short time we will be hearing it again from yet another source.

Now when we speak of God's Prophets we need to understand what a Prophet was or is.

(Illustration of Pa. Dutch family and father dying, but save ham for funeral)  
This is not what a prophet was. His main task was not to look to the future. He was not a crystal ball gazer, or a tea leaf reader, or a palm reader, or any of the other shysters who would pass themselves off as God's Prophets. He was one who gave the message God laid on his heart. The Hebrew word for prophet is NABI. Nabi means, one who tells forth. One who speaks forthrightly God's message. He was not a fore-teller, but more a forth-teller. Speaking boldly and fearlessly God's message. And so it is that we read on in this chapter and we see that God sets forth a test whereby a true prophet can be distinguished from a false prophet. In vs 20, God says that a true prophet will not speak words in God's name which God has not commanded him to speak. In other words a true prophet will not be speaking just to hear himself talk. Now if Jesus Christ is the prophet spoken of in this chapter, how did He measure up to this first

test? (Examples of Jesus speaking what God told "im to speak: Jn 6:63; 7:17; 26; 8:28; ~~12:49~~ 12:47-50; 14:10; 17:13).

This should prove to anyone seeking proof that Jesus Christ was that true prophet God predicted would come.

But God knew that man would always question His messengers and so He anticipated their questions by asking what they would ask in vs 21. In vs 22, he gives the answer. If what the prophet speaks comes true, then the prophet is real. And if his prophecy ~~xxxxxxxxxx~~ does not come true, then his prophecy is false, and he is a false prophet.

Again we must ask the question, "How does Jesus Christ stack up against this test?" Well if we follow His life from the cradle to the grave, we can see that He spoke truth about Himself, about His mission in the world, and that all of His prophecies concerning Himself came true.

This is what Peter and John were striving to convey to the Jews in the Temple in Jerusalem. They had been with Jesus. They had seen Him perform His mighty works of healing, and raising the dead. They knew He was more than just an extraordinary person. This is what Peter was saying as we read in the 22nd and the 23rd verses of the 3rd chapter of Acts.

The words of the 23rd verse ring forth in truth as they did from the very mouth of God in Deuteronomy concerning God's prophet to come, Jesus Christ. This is why we have the proclamation of the Word in Christ's Church. A preacher, or Pastor, or whatever you choose to call him, is to be a modern day prophet for the Lord. ~~He must be a man called by God to proclaim God's~~ His Prophet, Jesus Christ.

We said last week that history has a way of repeating itself, and this is true in so many areas of life. During the time of one of the giants of Prophecy, Jeremiah, God's people closed their ears to the true prophets of God and listened instead to the false prophets. They only heard what they wanted to hear.

The early Romans had what was known as, "Prophecy by chickens." (Illustration of this).

We live in a similar age. In many congregations the people come to worship God with closed minds, and closed hearts, and they resist hearing the Gospel message if it is preached. In fact, in some churches the preacher better not mention sin, and repentance, and salvation, and the new birth. But this is where the congregation and the preacher need to stand forth as the modern day prophets of God. We have a golden opportunity in our age to share this message with our friends and neighbors and all those with whom we come in contact.

Man cannot change the future by refusing to listen to what he doesn't want to hear. The Lord has spoken and the message of salvation, judgement and reward cannot be altered. The thing which needs to be changed is mans heart, and if he refuses this, then God says , "And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people." These are God's words of condemnation to those who will not believe. Once again we need to look inward during this season, and reflect on whether we have heard that prophet and responded or not.

"Jesus Christ As A Living Stone"  
Texts: Numbers 20:7-11, 1 Peter 2:4-8

(I is Michelangelo & statue of Moses)

Background pet rocks & mine

In G's Word stones hav diff meaning & we look now  
N 20, peop Is. wildernes Zin, no water, complain Moses  
Aaron, Mos, go b4 L in Tab & L giv instruc

other lessons here, but concentrat water from rock  
vs 8, G tell call peop 2gether & speak rock & water  
" 11, Mos strik 2, & mor than enuf 4 peop & cattle

Here typ, imitat Xp 2 cum=peop need water/die  
G supply lifsav, lifgiv commodity needed  
4 peop Is. cam from rock, hard, strong, firm-

This Jx Xp=Hard, strong, unyield 2 press/oppo  
Water cam 4th clean, pure, lifsustain=Js Xp

He abl giv lif & mor abund=so is luv, mercy Js Xp  
Mos also typ Xp=he operat Bhalf G,

" serv minis B4 G, Bhalf peop & this Xp did mankind  
Analogy Btween sumthin ded/cum aliv=Liv Stone Js Xp  
24 diff times, 18 diff books Bib=term stone, rock

In OT=Messiah 2 cum, NT=Js Xp reveal as same  
1 Peter & Scrip: He talk Xpain Jews=nu babes, milk

vs 4, Xp as Living Stone & remind He reject by men  
indirect say Isa 53, HE DESPISED REJECTED MEN

" 5, by assoc Xp=Living Stones, they priests by  
Blong 2 ~~Exi~~ Hi Pr, Js Xp

Pr hav access 2 G, & hav opp 2 bring others  
ther4 shud liv holy lif, sep from many things  
world

vss 6-7, quot Ps 118, Js quot as well

Peter acknow Js Xp rock Ch bilt as told Hi  
Ch bilt on Xp, found by Him, surviv thru Hi  
vs 8, Pete speak 2 thoz only know Js as stumbl block  
stone trip over, must B remov

Pete draw knowledge Paul who say & wrote  
Read: Romans 9:31-33, 1 Cor 1:23.

Thus we C Js Xp 3 separate distinct LIVING STONES.

1. HE CORNER STONE OF CH, & CH LIV MOV THRU HIM
2. HE STONE STUMBLE 2 THOZ WHO NO HEAR & REFUS ACCEPT  
AS LORD & SAVIOR.
3. HE LIV STONE FROM WHICH FLO LIV WATER GIV BY FATHER  
2 ALL WHO FARTAK & BLIEV.

HE UNLIK ANY STON WE KNO OR HAV SEEN.

HE ROCK AGES, FIRM STRONG 2B FIRM FOUND ANY1 LIFE  
YET HE GENTL, LUIVING, & STRETCH 4thNAIL SCARRED  
ANDS 2 THOZ WHO WILL CUE, 2 HIM 4 REFUG &  
STRENGTH.

THIS JS Xp, "A LIVING STONE."

## "Jesus Christ As: A Living Stone"

Texts: Numbers 20:7-11  
1 Peter 2:4-8

(Illustration of Michelangelo and statue of Moses)

A stone is an inanimate object. A year or so ago someone got the bright idea to market stones as pets. The fad caught on and the individual involved made a fortune on the idea. Last year for my birthday some of our young people decided that I needed a pet for my desk and so they presented me with this rock complete with a handmade tie. The tie is rather to my liking, but a little short to be worn by me. The rock has sat upon my desk and has not moved. But we think of stones or rocks in terms of having no life. But in God's Word stones have taken on a different meaning and that is what we are going to look at tonight.

In the OT book of Numbers in the 20th chapter we see a reference to this. The people of Israel were in the wilderness of Zin, and they could find no water, and so they began to murmur against Moses. So Moses and Aaron go before the Lord in the Tabernacle and the Lord appears to them and gives them instructions. Now there are some other lessons to be found in this portion of Scripture, but we are going to dispense with them at this point and concentrate instead on the water from the rock.

In vs 8, God tells Moses and Aaron to call the people together and to speak to the rock and water will come forth.

And so Moses and Aaron gather the people together as instructed, and Moses strikes the rock twice with his rod, (vs 110, and water comes out in such an amount that all of the people were able to drink and so were the cattle. Here again we see a type or imitation of Jesus Christ to come at a later time. The people were in need of water. They were in danger of being exterminated, both them and their cattle. Without water a person cannot exist for long. We can go without food for long periods of time, but we must have water daily or the body dies up and dehydrates, and death follows. So it is at this point that God supplies the life giving, or life saving commodity they needed.

It came from within the rock. The rock was and is something hard and ~~fix~~ firm and strong. This was Jesus Christ. He was hard and firm to the extent that He was unyielding in the face of pressure and opposition. He was strong to the

extent that He was able to endure the strenuous life He lived without falling  
at.

The water which came forth was clean and pure and life sustaining, and ~~again~~ this was and is Jesus Christ. He is clean and pure and untainted from sin, yet He is able to give life and give it more abundantly. the water which sprung from the rock was in an abundant supply, and so is the love and mercy of Jesus Christ.

Moses, the one who struck the rock to bring forth the water, is at this point also a type of Christ, for he was acting on behalf of God. He was the servant ministering before God on behalf of the people. This is what Jesus Christ did and does for mankind. And so it is that we can see the analogy between something which is dead, being called alive. The stone is inanimate in itself, but when from it can come life sustaining forces, then it becomes a "Living Stone," and this is Jesus Christ.

~~we cannot let the analogy rest at this point, we must carry it to its logical conclusion and that is to be found in the portion of Scripture we read this evening. Let us turn back to the first letter of Peter to the 2nd chapter, and look at what Peter is saying.~~

24 different times, in 18 different books of the Bible we read the use of the term rock, or stone, and each time it is being applied to the coming of the Messiah in the OT, and to ~~the~~ Jesus Christ as revealed in the NT. So we cannot let the analogy of Jesus Christ rest just with this incident in the book of Numbers, but we must carry it to its logical conclusion. To do so we must now turn to Peters 1st letter and to the portion which we read as Scripture for tonight.

Peter is writing to ~~xxxmimly~~ an audience made up mostly of Jewish Christians. He understood their thinking and reasoning much as Paul did. So we can understand then why he is talking to them in terms such as "new born babes" and needing milk to grow, vs 2. But in verse 4, he calls Christ "A Living Stone," and reminds them that this Living Stone was rejected by men, although chosen by God, and precious in His sight. Perhaps Peter is indirectly saying for them to

think back to what the prophet Is-iah said in the 53rd chapter of his prophecy, "he is despised and rejected by men." Peter is reminding not only the Jewish Christians, but all others that this "Living Stone" was spurned and rejected by all people.

But he goes on, vs 5 to tell them they are by their association, or their relationship with Jesus Christ, "Living Stones" as well. They are priests in their own right because they belong to the High Priest of God, Jesus Christ. A priest had access to God, and had the opportunity to bring others to God as well. The believer regardless of who he may be, could come directly to God and thus eliminate the priest of old. Therefore, he should be living a holy life, or a life separated from many things of the world as the priest of old was required to do.

Peter quotes from the 118th Psalm which speaks of the stone which was rejected by the builders, and has now become the cornerstone of the structure. Jesus said this of Himself before He was crucified. What we see in this is that Peter is acknowledging Jesus Christ to be the Rock He told Peter the Church was to be founded upon. The Church is ~~built~~ founded on Christ, built on Christ, and survives through Christ.

vs 8

At this point then Peter speaks to ~~themselves~~ Jews and Gentiles who only knew Jesus Christ as a stumbling block, or much like a stone in the path to trip over and fall. To them Christ was only a nuisance, something to be removed from sight, and sound. Peter perhaps is drawing on his knowledge of what Paul had felt and believed and in fact wrote to the Christians at Rome and at Corinth. Paul said, Romans 9:31-33, 1 Corinthians 10:1-23.

Thus we see ~~Him~~ Jesus Christ as 3 separate and distinct "Living Stones." He is the Corner Stone, the head of the Church and the Church lives and moves through Him.

He is a Stone of stumbling to those who will not hear, and to those who refuse to accept Him as Savior and Lord.

And He is "A Living Stone" from which flows the "Living Water" given by the Father to all who will partake and believe. He is unlike any stone that we

may know about or have seen. He is the "Rock of Ages" ~~and~~ firm and strong to be  
the firm foundation of anyones life. Yet He is gentle and loving, stretching  
forth His nail scarred hands to those who will come to Him for refuge and strength.  
This is "Jesus Christ As: A Living Stone."

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Second Sunday in Lent March 6, 1977

The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Karen Pfabe, Terry McCulliams - Acolytes

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ORDER OF WORSHIP - 1:00 A.M.  
Prelude "Bells of Arcadia" Couperin  
\*Processional Hymn No. 176 "Crown Him with many crowns"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Eternal God, in Jesus Christ you entered Jerusalem to die for our sins. We confess we have not hailed you as King, or gone before you in the world with praise. From brief faith that fades, from enthusiasms that fizzle out, from hopes we parade but do not pursue, have mercy upon us. Forgive us God; and give us such trust in your power that, in every city, we may live for justice and tell of your loving kindness; for the sake of our Savior, the Lord Jesus Christ. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips.  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Numbers 21: 4-9; John 3: 11-21  
Hymn No. 40 Page 22 (Old Favorites) "Blessed Assurance"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us pray.  
Prayer and Prayer Response  
Offering  
Offertory: "Sarabande" Corelli  
Anthem: "Create in me" Mueller  
Sermon: "JESUS CHRIST AS: A BRAZEN SERPENT"  
yer and Lord's Prayer

Hymn No. 164 "In the cross of Christ I glory"  
Benediction and Three Fold Amen  
Organ Postlude: "Postlude" Cleromobault  
----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed by  
Mrs. Alice Kummer in loving memory of "Husband"  
Serving as Ushers today are: \*Allen Botacchi,  
John Redman, Dan Bosko, Robert Knauer, Charles Penar.  
Deacon and Mrs. Paul Pfabe will greet the congregation  
at the door today.  
Nursery will be provided today by: Barb Snow,  
Ann Falkner and Nancy Link.  
Hospitalized: Mr. Harold Sandbach, Mr. Robert Peters.  
The attendance last week was 206; Wed. - 101  
Mon. - 7:30 - Women's Mary Prugh Circle meeting.  
Mon. - 8:30 - Jr. Basketball vs. St. Mark's  
Wed. - 6:30 - Chancel Choir Rehearsal, CHURCH 7:30 P.M.  
Thurs. - 7:30 - Butler Fellowship of Churches  
Thurs. - 7:00 - Bible Study  
Sat. - 9:00 A.M. - The Youth Fellowship will leave from  
the Church to go Cave Exploring.  
Sat. - 3:00 P.M. - Sr. Basketball vs. St. Andrews.  
TONIGHT - 7:00 - YOUTH FELLOWSHIP WILL GO TO CEMETARY  
UNITED PRESBYTERIAN CHURCH, LIVES CEMETARY  
The Potluck Chart will be passed around today -  
They will be \$4.00 this year and are going to be nice.  
Don't forget to tell us whether you would like to take  
them home or leave for a shut-in on the paper. It  
will leave us known ahead of time on how many to be  
taken to shut-ins.  
BIBLE STUDY on Cable TV - Channel 5 - Starting on  
Wednesday, March 9th, and for the 6 following Wednesdays.  
Time - 11:00 a.m. to 12:00 noon and 3:00 p.m.  
to 4:00 P.M. There is even a study booklet to go along  
with this series, at a small cost to you. Send .30  
along with your return address, to P.O. Box #1646,  
Butler, Pa. 16001. "The Holiness of God" study  
booklet will be sent by return mail to you.  
The men's GOOD FRIDAY FELLOWSHIP BREAKFAST - YMCA  
6:00 A.M. - Pastor Luther Heyde from St. Mark's will  
be the Guest Speaker - Tickets are \$1.50 and may be  
obtained from Kenneth Weitzel or J. Walter Harmon.

"Jesus Christ As: A Brazen Serpent"

Texts: Num 21:9, Jn 3:14-15

AND MOSES MADE A SERPENT OF BRASS, AND PUT IT ON A  
~~POL~~. & IT CAME 2 FASS, THAT IF A SERPENT HAD BITTEN  
ANY MAN, WHEN HE BHELD THE SERPENT OF BRASS, HE LIVED.

& MOSES LIFTED UP THE SERPENT IN THE WILDERNESS,  
~~EVEN SO MUST THE S. OF MAN BE LIFTED UP: THAT WHOSO~~\*  
~~EVER BLIEVETH IN HIM SHUD NOT PERISH, BUT HAVE ETERNAL~~  
LIFE.

When think refs Js made 2 Js sum1 or sumthing, usual it  
from Bib scholar, teachers, preachers.

But occas Js made ref 2 self as represent by sumthin  
in Scrip.

2day He say, Brass Serpent,

turn 2 Num 21, peop grumbly against G & Moses  
G angry, serpents, peop repent, pole & serpent etc  
(idol of peop 700yr King Hezekiah destroy)

Turn 3rd chap Jn, bakgr=Nico cum 2 Js by nite,  
Pharisee, Sanhed, & Js tell BORN AGAIN=spirit birth  
EXEGETIC SCRIP: Nico knew wat Moses & peop did,  
but most peop stop vs 14, this not end wat Js say.  
All Bibles=Jerus, Liv, Philip, RSV, KJV, Nu Engl hav  
comma or dash or semi-colon, mean vs go on

Js said this & it happen later,

must look Scrip & purp or mean of it

Anal Js use was past & He put in context of future  
Jews knew 40 yr wander, grumbly, & G interven lives

Peop requir 2 look & made whole

Js point 2 Mess 2 cum & they knew of this

Later Js say:& I if I B lifted up from earth, will  
draw all men un2 me.

Where anal complet, all peop, all men drawn 2 Him  
Who He? He Mess, He striv sho G human form

G liv among them, & G 2B glorify by wat He do

Just as all Jew peop draw 2 pol with Braz serp &  
made whole, so it all cum 2 Js as lift on cross  
made whole by His sacrifice of self

But not just lift up produce wholnes, but also Blief  
It tak accpt wat G thru Xp dun 4 us individ & then  
wen gaz direct 2 cross, bcom mor than symbol, 4 requir  
respons from us

& respons is Blief

F. Howard Oakley wrote Bcuz Afr woman heard story G's  
luv & sed, "That's not luv, that's not luv"

(Ill's poem he wrote) KISS - TULO IN A CROSS  
Collude with texts.

### "Jesus Christ As: A Brazen Serpent"

Texts: Numbers 21:9,

\*~~וְיָצַא תְּמִימָה~~ AND MOSES MADE A SERPENT OF BRASS, AND PUT IT UPON A POLE,  
AND IT CAME TO PASS, THAT ~~וְיָצַא תְּמִימָה~~ IF A SERPENT HAD BITTEN ANY MAN,  
WHEN HE BEHELD THE SERPENT OF BRASS, HE LIVED.

John 3:14,

AND AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS, EVEN SO MUST THE SON OF  
MAN BE LIFTED UP.

Scriptures: Numbers 21:4-9, John 3:11-21

When we think of making reference **To** Jesus Christ as being portrayed by something or someone in another portion of Scripture, we usually are thinking in terms of our own thoughts, or the ideas of some other human. But there are occasions when Jesus Himself made reference to Himself as being represented by something or someone in Scripture. Today is one of those times, for it is as a "Brazen," or "Brass," Serpent that Jesus compares Himself, and thus the analogy of "Jesus Christ As A Brazen Serpent."

**Two**

We used **to** portions of Scripture for our Scripture lessons for this morning and I would like for us to first turn to the OT book of Numbers and look at this first portion of Scripture, as found in chapter 21.

As usual there is some background material necessary to make us aware of what is taking place in the Scripture. In this particular portion of the book of Numbers, the people have once again begun to complain against ~~מֹשֶׁה וְעַבְדָיו~~ God and Moses. Their usual complaint surfaces again, and we read that ~~חֲנַקְתָּם~~ as usual they

**C**are concerned only with the material needs they have. They have complained about food, and water from the time they left Egypt. At this point in Scripture, they are not just complaining about food and water, but are complaining about the Manna which God so wonderfully and miraculously had provided for them. This angers God to the point that He sent ~~fiery~~ snakes among them, identified as fiery serpents, so that many of the people were bitten and died, vs 6. The serpents have been identified as being ~~בְּזָבֵבָה~~ capable of biting and making the ~~חַדְתָּה~~ bites ~~בְּזָבֵבָה~~ inflamed. ~~בְּזָבֵבָה~~ Whatever brand of snakes they were, they were a serious enough threat to the lives of the people, that the people themselves regretted their crying out against the Lord. They admitted their sin against God and requested that Moses intercede for them before God to take the snakes away, vs 7.

Moses prays for the people, vs 7, and God answers his prayer and gives him instructions, vs 8. He is told to make a brass serpent and put it upon a pole, and everyone who looks at the pole who had been bitten, will live.

So Moses makes the serpent of brass, and places it upon a pole, and the people who had been bitten by a snake would come and look at the snake on the pole and were cured, vs 9.

But even this miraculous escape from death for the Israelites, became a means whereby in future generations they turned from God. Future generations made an idol of this "Brazen Serpent" and worshiped it and burned <sup>INCENSE TO</sup> it until 700 years later King Hezekiah destroyed this idol called, ~~Nehushtan~~ "Nehushtan" and we find this recorded in 2 Kings 18:4.

Which brings us now to the point where we must look at the analogy between this act of God, and how we can compare Jesus Christ as this Brazen Serpent. So it is that we must turn to the words of Jesus Himself to complete the picture.

Let us turn once again to the 3rd chapter of John beginning with the 11th verse.  
~~xxxxxxxxxx~~ In this chapter Jesus has had a visit <sup>at night</sup> from Nicodemus, a Pharisee and a member of the Jewish Sanhedrin concerning spiritual matters and Jesus has been speaking to him quite frankly. In the prior conversation Jesus had told him that a person who wanted to be a part of God's kingdom had to be born again. Meaning that a person had to turn from the physical and secular life into which we are all born and ~~xxxxxxxxxxxxx~~ turn to the spiritual life.

So at this point Jesus is relating in vs 11, that Nicodemus is not completely what He is saying, and that he cannot understand earthly things, so how can he comprehend heavenly things if He were to tell him, (vs 12 also).

Jesus identifies Himself as coming from heaven as the Son of Man. This was Jesus' favorite name for Himself and it is used about 70 times in the Gospels. It is recorded in Daniel and refers to the coming of the Messiah. Thus Jesus' use of it is ~~xxxxxx~~ to make known to the people of His time that He was the Messiah.

At this point in the conversation Jesus refers back to the story of Moses and the grumbling people in the wilderness, a story Nicodemus and all Jews versed

in the Law of Moses knew very well, and Jesus speaks of Moses lifting up the serpent in the wilderness, vs 14. But it is at this point that Nicodemus and all others to come read and hear something unique and out of the ordinary. For Jesus says, "AS Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." But the startling thing about this is not just the statement that Jesus makes, but its complete implications for mankind. Many people including many Church people merely use this quotation by Jesus as a proof text to show how Jesus was to die, and the analogy is that ~~now~~ Jesus was lifted up on a cross for all to see. And this is where their ~~now~~ proof text ends because many of them do not want to get involved in what is to follow. In any version of Scripture you read, and I have checked most of them on this, whether it is the Living Bible, The New English Bible, The Jerusalem Bible, The Revised Standard, Phillips, King James, there is either a comma or a dash, or a semi-colon following "The Son of Man be lifte up," and then follows, "That whosoever believeth in him should not perish, but have eternal life."

The verse doesn't end with a period following the Son of Man being lifted up, but it is stated why He was to be lifted up. We cannot forget this part of what Jesus said if we are to have the true purpose and meaning of what He said would happen and what really did happen at a later time.

There is always the Scripture, and then follows the purpose or the meaning of it. We cannot have one without the other, no more than we can separate day from night, for one follows the other over and over again. Thus it is with God's Word. The analogy that Jesus used was to make reference to what God had done in the ~~now~~ past and put it in the context of the future. The Jews knew the history of their people and how they had wandered in the desert for 40 years. They knew of their miraculous supplies of food, and water. They also learned and knew of their sin and unbelief as lessons for them to heed and learn from. So it was that they knew of God's intervention in the lives of the people with the pole and the Brazen Serpent on it. All that was required was that they look at the symbol, and God healed them, and made them whole. So Jesus is pointing them to a picture of the Messiah to come, as they knew it from the writings of Moses.

In a later portion of Scripture Jesus said, "And I, if I be lifted up will draw men unto ~~myself~~ me." Here He completes the entire analogy, because He is saying that all men, all people will be drawn to Him. And who is HE? He is the Messiah. He is striving to show them that He is God in the form of a human. That God has been living and dwelling among them, and God will be glorified by what He will do. Just all all of the Jewish people were drawn to the pole with Brazen it is that all the serpent upon it, and were made whole, so ~~mankind~~ who come to Jesus Christ as He is lifted upon that cross, will be made whole by His sacrifice on mankind's behalf.

But it isn't just the lifting up that ~~xxxxxx~~ produces the results of wholeness, but it must also be belief.~~xxxxxx~~ It takes the acceptance that what God did through Jesus Christ was done for ~~us~~, and then when our gaze is directed to that cross, it becomes more than a symbol of God'S love, for it then becomes something which requires a response from us. And the simple response is merely belief.

F. Howard Oakley wrote a poem about this because of a story of an African woman who when she heard the story of God's love as shown through the gift of Jesus Christ protested and said, "That's not love, that's not love!" This is what Mr. Oakley wrote:

(Illustration of this poem).

AND MOSE MADE A SERPENT OF BRASS, AND PUT IT UPON A POLE, AND IT CAME TO PASS,  
THAT IF A SERPENT HAD BITTEN ANY MAN, WHEN HE BEHELD THE SERPENT OF BRASS, HE  
LIVED.  
AND AS MOSES LIFTED UP THE SERPENT ~~OR~~ IN THE WILDERNESS, EVEN SO MUST THE SON  
OF MAN BE LIFTED UP: THAT WHOSEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE  
ETERNAL LIFE.

ST. PAUL'S UNITED CHURCH OF CHRIST  
 Butler, Pennsylvania  
 Lenten Service March 9, 1977  
 The Rev. Ralph C. Link, Pastor  
 Mrs. Kay Morris, Organist and Choir Director  
 Brian Kennedy - Acolyte  
 ORDER OF WORSHIP - 7:30 P.M.  
 Prelude: "When I Survey the Wondrous Cross"  
 arr. - Healey Willan  
 \*Processional Hymn No. 4 Page 2 (Old Favorites)  
 "Tell Me The Old, Old Story"  
 \*Ascription - Choral Amen  
 \*Invocation  
 Scripture Numbers 35: 1-15  
 Offertory Anthem: "Whispering Hope" - Sherry McCullens,  
 Doris Angeloni and Roland Thompson -  
 Evening Prayer and Choral Response Flutes  
 Anthem: "There is a Balm in Gilead" Spiritual  
 Sermon: "JESUS CHRIST AS: CITIES OF REFUGEE"  
 \*Hymn No. 33 Page 1B (Old Favorites) "My Hope Is Built"  
 \*Benediction and Threefold Amen  
 \*Postlude "Voluntary in D" Führer  
 Deacon and Mrs. Robert Dellen will greet the Congregation  
 at the door this evening.

Light is a basic need of man. Physically, without light he stumbles and gropes. Spiritually, without light we are unable to find the way to God or to walk in His paths. God has given us the light we need. He has made us "children of light." He has supplied our need for light through His revealed Word—the Word of Him who declared of Himself: "I am the Light of the world; he that followeth Me shall not walk in darkness but shall have the light of life."

WELCOME ALL FRIENDS & WELCOMING FRIENDS  
 WE ARE MARY/MARY AND SISTER SISTER (TEN POINT)

### "Jesus Christ As: Cities Of Refuge"

Text: Numbers 35:6

Ordinarily no think person compar 2 city/town  
 But many diff type peop,things can compar Js xp 2  
 Thus Js xp As Cities of refuge  
 34:3-4:34:11: vs 2, provis 4 Levites,past read not  
 allow 2 own prop,tithes support,but must liv house  
 vss 2-5  
 vs 2, =6 city refuge +42 cities 4 Levites  
 vs 2, suburb 4 Levites  
 3, peop with much giv much,little giv little  
 G has made provis 4 Levies,who priest & admin law  
 If levies liv cert city then can admin law & G plan  
 Lev. 24:17-22, Explain: G & Capital punishment  
 2day sub-sisters shud read 3's word & know wat say  
 lif sacred 2 G & thoz destroy,need 2B destroy  
 G IS G OF JUSTICE,not wishy/washy,ABSOLUTE  
 "also merciful,We know our frame, IN ALL THINGS  
 Vs 9,G spok Mose & gav follow principle  
 vs 10-11,=6 city,involv mansl & pers do=protected  
 vs 12,can flee here,must wait & face congre:  
 ppplisten & rule murder/accident,  
 do not know just peop,elds,or priests,  
 but priest prob bcz admin law  
 man guilty invol mansl=liv,work,buy,no leave  
 vss 25-28 % requirements 4 murderer  
 Aft vs 15,means of determin deth & murder etc  
 Mos est 6 city,Hebron,shechem,hadess West side Jord  
 Bezer, Ramoth-Gilead,Golan east side Jordan.  
 Explain Avenger: cud chase,no kill city ref,  
 killer tried & if guilty murder,peop kill  
 Aveng usually family member,broth,father,uncle  
 from this=Js xp Citys of Refug  
 1st "G Justice & ie avenger & seek out killer  
 killer=mankind & all sin intentional or unintent  
 by sin we kill law G & incur His wrath & read,  
 "All sin cum short glory G" & "ages of sin deth"  
 sinner flee 2 citys Refug Js xp & lif preserv as  
 long as stay under protection him  
 sinner call Ba assemb & assemb=3 as judge  
 Scuz sinner fled 2 city Refug,js xp,be judge & free  
 Thus he pardon from deth,bcz throw self mercy cort  
 & that mercy answered by Judge own son  
 Isn't beautiful 2 know that tho sin cradl 2 grav,car  
 cum hav complete 4giveness thru Js xp,As Citys Refug  
 (Illustrus Charles Wesley : bird)  
 Need ever know & 3 remind G is G Justice,  
 but also merciful & provid refug 4 us. But it provi  
 bcz His luv,& noth can do/say ever mak us rt Ba Him  
 & Js xp mak us rt.

## "Jesus Christ As: Cities Of Refuge"

Text: Numbers 35:6

AN AMONG THE CITIES WHICH YE SHALL GIVE UNTO THE LEVITES THERE SHALL BE SIX CITIES FOR REFUGE, WHICH YE SHALL APPOINT FOR THE MANSlayer, THAT HE MAY FLEE THERE:

Scripture: Numbers 35:1-155

Ordinarily we do not think of a person being compared to a city or town. But in the case of Jesus Christ, we are talking of different circumstances. As we have said before, there are many different types of people and things we can compare Him to. Tonight we are going to make a comparison between Him and Cities Of Refuge.

Let us turn once again to our Scripture for this evening, so we can look at it and see what is being said and done. Once again the Lord is giving Moses instructions concerning provisions for the people. But as we see in the 2nd verse, the provisions were to be specifically for the Levites. If you have read the book of Numbers through you will remember from your past readings that the Levites were not permitted to own anything. They were to be completely supported by the tithes and the offerings of the people. But it goes without saying that they had to have a place to live. Thus, God is giving to them cities in which they could live, and the suburbs would be for their animals, vss 2-5.

Among these 48, cities are to be 6 cities of refuge, vs 6, and we will come back to this in a little while. There are to be 48 cities given to the Levites, vs 7, and the tribes ~~which~~ which have been blessed with much are commanded to give more than the smaller tribes with less, vs 8. God has made provision here for ~~the~~ the Levites who were the priests, and the the administrators of the Law. So we begin to see then, that there was a set purpose for this distribution of property. If the Levites were living in certain cities, then what better way to administer justice than through them? God's plan for man concerning the governing of himself and the method of justice was plain and simple. If we understand a little of what was involved perhaps we can see the underlying things which do not completely appear in a portion of Scripture such as this.

In Leviticus 24, we read of God's plan. (Read vss 17-22 and explain.) A beast was important to a man for quite often it was his means of making a living. Thus, if a man did harm to his neighbor in this manner, he was to make it good.

Man was to know that he could not go about doing as he pleased and not paying the price for it. We may think that this method of an eye for an eye is rather extreme. But if we look at it from the prospective of a man knowing that he was going to lose an eye if he destroyed someone else's eye, this type of justice could be a deterrent to crime. Some of our sob sisters today should read what God has to say about the subject, and perhaps they would not be so quick to put down capital punishment. Life is sacred to God, and anyone who deliberately destroys it, should in turn be destroyed, and this is what God was showing at this point.

From this we see that God is a God of justice. He doesn't give wishy-washy principles by which to live. He is Absolute and He shows it by His demands, and by His commands. But we need to also understand that God is not only a God of Justice, but He is a Merciful God. This means that God knows our frame. He knows that ~~waaaaaa~~ the Spirit indeed is willing, but the Flesh is weak. l so He set forth another principle in the lives of His people in the following manner. We read in vs 9 that God spoke to Moses and gave him the following instructions.

Vss 10-11, the people are commanded to set aside 6 cities of refuge for the person who un-intentionally kills someone. Today we refer to this type of killing as involuntary manslaughter. The person who accidentally kills someone is to be protected in one of these cities. But there is a provision here that the killer must face. He is permitted to flee to the nearest city of refuge, and he is guaranteed safety from harm while he resides there, but he must come before the congregation for judgement, vs 12. Now what this means is that a group of people would listen to the charges against the person and hear both sides of the case and determine whether it was murder or accidental death. It is exactly clear just who made up the congregation, but it is thought by most Biblical scholars that these were the elders of that city, as well as some or all of the levites living there, since they were interpreters of the Law.

If a man stood before the congregation and was judged innocent of murder, but guilty of an unintentional killing, he was permitted to remain in that city

and live a normal life there. He could work, could have property, could marry i could do all of the normal things that everyone else did, and noone could harm him. ~~But if he left the city before the High Priest died, he had to live within the confines of that city until the death of the High Priest, and then he was free to leave if he so desired.~~ If he left before the death of the High Priest, then the avenger of blood could seek him out and kill him. The ruling which was made while a certain High Priest was living was much like a binding contract upon all parties and at the death of the High Priest the contract became fulfilled completely.

Following the 15th verse the means of determining unintentional death and murder are explained, and the cities of refuge and the slayer are further defined. Moses fulfilled the commands of God because he established 6 cities of refuge, 3 on the ~~East~~ Eastern side of the Jordan, and 3 on the Western side. Hebron, Shechem, and Kadesh on the West. Bezer, Ramoth Gilead, and Golan on the East, were the cities of refuge.

This explains the establishment of the cities of refuge and their purpose, but there is one other person or thing we need to understand in all of this, and that is the "Avenger." This is the avenger of blood. Usually this was a kinsman of the person slain. The avenger would pursue the killer and if the killer was able to reach the ~~xi~~ nearest city of refuge, ~~xxxxxx~~ the avenger was unable to kill him. The killer then had to stand before the congregation and if he was found guilty of deliberate murder, he was killed by the people. But if he was found guilty of unintentional murder, then he was permitted to remain free in the city of refuge, and the avenger could not touch him unless he left that city while the High Priest was still living. So the avenger was usually a family member, mostly brother or father or uncle, and he could only kill that person under these certain conditions, because if he did otherwise, he in turn was killed.

If we look at this episode and we analyze it, we can determine from this that Jesus Christ ~~xxxxxx~~ was and is as "Cities Of Refuge." First we see God as God of Justice. God at this point becomes the Avenger, because He is going

to seek out the killer. The killer at this point becomes all mankind. We either intentionally, or unintentionally sin. By sinning we have killed the Law of God, and we know and read in God's Word, "the wages of sin is death." So at this point God is pursuing mankind as he flees from His wrath.

The sinner flees to one of the Cities of Refuge, where his life is preserved as long as he remains within the confines of that city. which is Jesus Christ

But then the sinner is called before the assembly, and the assembly at this point once again is God as Judge. And because the sinner has fled to the City of Refuge, Jesus Christ, he is judged as being free. Thus he is pardoned from death, because he has thrown himself upon the mercy of the court, and that mercy is answered by the Judge's own Son.

Isn't it beautiful to know that even though each of our lives contain sin from childhood to our dying day that we can come and find complete forgiveness in Jesus Christ, the Cities Of Refuge?

(Illustration Charles Wesley & bird flying in window, Jesus Lover Of My Soul)  
We need to ever know and always be reminded that God is a God of Justice, but He is also a merciful God, and that because of this He has provided refuge for us. But it is provision because of His love, and nothing we can do or say can ever make us right before Him, except that we come to the refuge He has provided and that is Jesus Christ As, our Cities of Refuge.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Third Sunday in Lent March 13, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Karen Pfabe, Brian Kennedy - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude "Rhosymedre" R. Vaughan-Williams

\*Processional Hymn No. 272 "Love divine"

\*Acription - Choral Amen

\*Exhortation

\*Confession (In Unison) "Our Father, in this season of self-discipline, when we are giving thought to our discipleship, make us aware that being a disciple means to follow Jesus Christ as He seeks to be a servant of all. Thus we would remember: all our sins that keep us apart from you; all of the things we have omitted to do in our lives; all of the chances we have missed to help others and to seek them for your kingdom. For all of these things as well as others that may separate us from your love, we ask forgiveness in His name. Amen"

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips.  
\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: Romans 5: I-II

Hymn No. 8 Page 4 (Old Favorites) "Love Lifted Me"

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory: "I Stand at the Threshold" J.S. Bach

Anthem: "My God and I" Sergei

Sermon: "JESUS CHRIST AS: LOVE"

Prayer and Lord's Prayer

Hymn No. 273 "Jesus, Thy boundless love to me"

Benediction and Three Fold Amen  
Organ Postlude: "Adagio" Hesse  
----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed by  
Donna Miller in loving memory of his "Mother" Dorothy  
Karb Miller.

Serving as Ushers today are: \*Wally Feder, John Snow,  
Mont MacKinney, Herb Shearer and Steve Vargo.  
Elder Paul Campbell will greet the Congregation at the  
door today.

TONIGHT - 7:00 - Youth Fellowship

Monday - 8:30 P.M. Basketball (Junior) vs. Meridian #2

Wed. - 7:30 - Lenten Service

Wed. - 6:30 - Chancel Choir Rehearsal

Wed. - 8:15 - Youth Choir Rehearsal *AFTER CHURCH*

Thurs. - 7:00 - Bible Study

Thurs. - 8:30 - Sr. Basketball vs. St. Mark's

Thurs. - 10:30 - Mary Martha Circle Meeting - home of

Sara Snow. Members are asked to bring necessary

supplies to make lap robes for Sunnyview.

Sat. - Discipling Seminar

Next Sunday will be One Great Hour of Sharing - please

put your name on the envelopes so you can be given

credit.

Lilies for Easter will be \$4.00 each - The paper was

passed last week - if you want a Lily please leave Bea

know in the office.

We extend our deepest sympathy to the Family and

Friends of Miss Marie Daubenspeck.

If anyone would like to send a card to Mrs. Robert

Dickey the address is R. D. #3 Berlin, Pa. 15301.

A memorial service will be held for Rev. Dickey at

St. John's at 7:30 tonight, at Meridian.

Nursery will be provided today by: Barb Vargo,

Linda Sheppeck and Pam Fry.

The Ushers today will Usher Wednesday evening also.

The attendance last Sunday was 214 and 101 Wed. eve.

Hospitalized: Mr. Harold Sandbach, Mr. Paul Ritter, *Mr. George MacKinney, GAIL MITICA*

Men's GOOD FRIDAY FELLOWSHIP BREAKFAST -YMCA - 6:00

A.M. - The Speaker will be Pastor Luther Heyde from

St. Mark's - To get tickets see Kenneth Weitzel or

J. Walter Harmon - \$1.50.

VACANT POSITION MAR 29, 7:30

"Jesus Christ As: Love"

Texts: Rom 5:8, Deut 7:7-8

BUT C COMMENDED HIS LUV 2WARD US IN THAT,WHIL WE WERE  
YET SINNER, Xp DIED 4 US.

I & defin:song=Luv many splend thing,(Illustrations  
But wen spk G,underst diff way & thru Js Xp  
Js Xp mak us justif B4 G,we 4givn,right,bcuz Sac Js  
P say this vs 8, Scrip AM,(Read),EXPLAIN 9-11,  
order 2 underst nother perspec OT Deut 7th chapter

This book quot mor by Js any other=2nd Law

Moses final discourse & repeat histry Is

He giv valua info READ vss 1-6 & explain

Jews enjoin not 2 mix/marry pagans,heathen aroun the  
We 2 do likwis or B brot dwn lev worl & Church predi-  
2day. Libs turn from thing G,& sub idol,mus liv/no  
Marriag 2day/phys attrac & regret later join  
(Illus Modernism by Crisswell)

wat wrong nation,worl,lay dorstep Ch,bcuz fail giv  
thruth from Bible

Vs 7=no big/best & why G no choz Babs,Roms,Greeks  
if did G respec person,they gra Bib wihtout G,no  
Self-satis & blind need salvation need

Welth,prestig,power=lrge EGO & no need G

Hard peop talk salv=self-suffic, wat need G ??

G mak them miserab,hundranc & no wantheart it

Again,again,Is hope dash conquer peop & tried but  
they lern C G's hand in destiny & so shud we

Worl condit discourag,P Harvey say,"News media surr  
report ea day,men kill men,in name relig

But shud we get complet dwn? NO,Bcuz G plan B  
ork out & we lik ancient Jew,small numb,& weak

But in all this,G hand can B seen

No army,Navy in worl can stop G's plan 4 mankind  
& even tho weary hart,can rejoic G will lead hom

if plac self His care & keep

Vs 8=wat G say,He will do,G keep Word

We know rescue Isites mirac way,But we also rescue  
mirac way & this thru Js Xp

This=GRACE=free gift,not ern,not merit,not deserv  
not abl 2 work 4,it giv by G in Luv

(READ vs 8 again)

Redeem 4 Isite=set free,Heb-PADH H=turn loose,ransc  
NT word=price paid 4,thus OT=FREE,NT=BOT & PAID 4  
& we ident with JEWS Bcuz lik them we few,minority  
(Illus Luther's printer & daughter)

Th shud mak all us kno Js Xp As:Luv  
this wat He was,&wat He is 2day,  
The Luv of God 4 all mankind.

"Jesus Christ As: Love"

Texts: Romans 5:8, Deuteronomy 7:7-8

Rom. 5:8, BUT GOD COMMENDED HIS LOVE TOWARD US IN THAT, WHILE YE WERE YET SINNERS, CHRIST DIED FOR US.

Deut. 7:7-8, THE LORD DID NOT SET HIS LOVE UPON YOU, NOR CHOOSE YOU, BECAUSE YE WERE MORE IN NUMBERS THAN ANY PEOPLES; FOR YE WERE THE FEWEST OF ALL PEOPLES: BUT BECAUSE THE LORD LOVED YOU, AND BECAUSE HE WOULD KEEP THE OATH WHICH HE HAD SWEORN UNTO YOUR FATHERS, HATH THE LORD BROUGHT YOU OUT WITH A MIGHTY HAND, AND REDEEMED YOU OUT OF THE HOUSE OF BONDAGE, FROM THE HAND OF PHARAOH, KING OF EGYPT.

The word Love is used in many different ways. In our society today it has become more or less perverted to only mean romantic or sexual love. The modern song writer has described Love, by stating, "Love is a many splendored thing." And it is.

(Illustration of Love: Man & faults, woman & electric gadgets, Adam & Eve)

This will give you an idea that love is many things. But when we speak of love in conjunction with God, we understand it and see it in a much different way.

We know the love of God through Jesus Christ who ~~make~~ made and makes us justified before God. This means we can stand before God not as completely sinful and unrighteous, unforgiven people. But instead, as forgiven, righteous people because of the Sacrifice of Jesus Christ for each of us. And this is exactly what Paul is stating in the portion of Scripture we read from his letter to the Romans. He states this very clearly in the 8th verse of this 5th chapter, (read verse 8). (Read verses 9-11, and explain). But in order to understand this more completely we should look at it from another perspective and that is to be found in the OT book of Deuteronomy. Let us turn to the 7th chapter of Deuteronomy.

This OT book by the way was quoted from by Jesus Christ more than any other.

~~Exxxxxxxacted~~ The name Deuteronomy means, "The Second Law.") Moses final discourses are recorded here, and mostly he is repeating the past history of the people of Israel. So as we look at this 7th chapter we see that Moses is giving some valuable instructions to the people in the first few verses, (read 1 to 6 & comment on each). The Jews were being enjoined not to mix in with the pagans and the heathens surrounding them. They are to be apart from them lest they be converted to their ways and to their gods. We can say very frankly and bluntly that this is to be our mission in life as well. It does not mean that we shut

ourselves apart and away from all of the world around us, but it does mean that we be careful not to be brought down to the level of much of our world. The Church today is finding itself in this predicament more and more. The liberal element is striving to lead us from the things of God to the things of the world and we must be careful that we do not substitute the real God, for the idols of the world. We must work and labor alongside of many who are atheists, non-believers, pagan, heathens and what have you. But we must not let them influence us to the point that we conform to them. We need to share with them our Savior and let them know where we stand, because we certainly are going to hear and know where they stand. This is one reason the institution of marriage finds itself in such bad straits at this time. The Jewish nation was warned not to marry and mix with the unbelieving heathens around them, and when they did they lost sight of God. And this is what is happening in our society today. Boys and girls, and young men and women are physically attracted to one another and they do not place their lives in the will of God asking Him what He wants them to do, and they rush into a hasty marriage only to regret it several weeks or months later.

(illustration of modernism by Crisswell)

So at this point in time we need to realize that much of what is going wrong in our nation and in our world can be laid at the doorstep of the Church, because it has been failing to share the Truth as God has given it to us in His Word.

Moses goes on to point out to these people that God did not choose them because they were the biggest and the best. And I am sure that the question is always raised, just why God did not choose a better example as His people. Well, just suppose that God had chosen the Babylonians, or the Greeks, or the Romans for His people. What do you suppose this would have meant or brought about? First of all we would have to think that God was a respecter of persons. If he had chosen one of these powerful nations who had grown large and powerful not by the guidance of a deity, but instead by their own power, God would have been supporting a self-satisfied people. Did these large powerful nations need the support of a God? Of course not. And because of this, they

would have been blinded to their need for salvation. Wealth, prestige, and power have a tendency to produce self-satisfaction and a large ego, which has little need of dependence upon anyone or anything including God. This is just as true today as it was back in the time of Moses. Some of the hardest people to talk to about salvation are those who are self-sufficient. After all, if you have all or much of what the world has to offer in material goods and possessions, what do you need God for? For you see, to these people God is a hindrance and they only know "him as one who makes their lives miserable, for He reminds them of their need of Him. And quite frankly, they do not want to hear it. Again and again Israel's hopes were dashed by conquering peoples and armies. But because their hopes were so sorely tried they learned to see God's hand in their destiny and so should we.

We look around us at world conditions today and it is not too difficult to become discouraged. I heard on Paul Harvey's news broadcast on Thursday that the news media is surrounded on all sides each day by reports from all over the world of men killing men, in the name of religion. But with this distressing news, should we become completely down on religion and mankind? I say no, because we are like the nacent Jews who were small in number, and weakest among the peoples of the world. In all of this killing and destruction, God's hand can be seen and His plan is being worked out each moment of each day. The most powerful armies and navies in the world cannot stop or thwart God's plan for mankind. So even though we may be heart sick and weary of all of the sad news we hear and read, we can rejoice that God is with us and will lead us Home if we place our lives in His care and keeping.

And then we see as we read in the 8th verse of this chapter, that God keeps His Word. What He says He will do, He will do it. We know that He rescued the Israelites from the Egyptians in a mighty and miraculous way. But we also know that He has rescued us in another and more miraculous way, and that is through Jesus Christ. This rescue for us and for all mankind is known as GRACE. And GRACE simply defined, is a free gift from God, not merited, not deserved, and not able to be earned through works of the flesh. It is given by God out of

love. And this <sup>15</sup> stated in this verse, (read vs 8).

Redeemed for the Israelite at this time meant to be set free and it came from the Hebrew word, PADHAAH, which simply meant to ransom, to be turned loose. The New Testament Greek word means not just to free, but to have a price paid for that freedom. Thus we see the ~~freeing~~ redemption of the Jews at the time of Moses through being freed from slavery, and we see the complete fulfillment ~~for~~ of redemption through Jesus Christ and His sacrifice upon the cross. This was for all mankind and not just for one race of people. But still we can identify with the ancient Jews because even though this was accomplished for all mankind, the ones who take advantage of it, have ~~and been~~ been and are today some of the fewest of all people on the earth. We are in a minority, which again should show us that God does not respect certain people.

(Illustration of daughter of Martin Luther's printer and God's love)

This is what should make all of us know ~~that~~ "Jesus Christ As: Love," for this is what He was, and this what He is today. The Love of God for all mankind.

"Jesus Christ As: Life" (through faith)  
 Texts: Rom 10:13, Deut. 30:14  
 4. BY WHOMSOEVER SHALT CALL UPON THE NAME OF THE LORD SHALL  
HE BE AD

MAN BOTH NOT LIV BY BARD ALONE, BUT BY EVERY WORD THP  
THOC 171 OUT OF THE MOUTH OF THE MARD, BOTH MAN LIV.

(Illus Shakespeare, Macbeth, brevity of life)  
 Born, liv, die, cert time 4 ea, man or animal  
 Ponder lif relig standpt not how long, but quality  
 lif as quality & not quantity

EXAGGERATE: Romans 10:1-13  
 vs 1. I concern 4 Jews  
 vs 2. giv credit 4B zealous  
vss 3,4, tells frankly no submit 2 righteousness G  
 if had wud discov Js Ap end serch 4 it  
 still prob 2day, man no lern 1 gener 2 another  
 man still want find G by do own thing & simpli Js Ap  
 the ult revel G tfeat end serch 4 righteousness  
 No good deed, works add 2 G list gud/evil, & ern faw  
 we revert bak 2 legism of Jews

1 systematic spel detail  
 vs 5, cite Rose & rightousnes law  
 vs 6,7 disting tween rightousnes & faith  
 6b-7, law wud demand pruf Js Ap still available  
 "8, word faith with them, mouth, harts=Gospel  
 Expl vss 9-12, this shud mak harts leap 4 joy  
 2 looks at deth, Phars & Sadds

vs 13, 2B say=resuc from destruc by G, & B part plan  
 Js Xp As:Lif=etern lif with G Byond this lif thru Fai  
 Deut 30:1-3, 2B

1 & Rose pt out Fred, Word & they equal  
 B (Illus thrifty woman string snaps etc)  
 Ynez thing no gain lif 4 us, we 2B bout cuz luv G,  
 & no Bcuz gain merit 4 us  
 i say 2 call is 2Biev  
 this culmin Js Xp As:Lif, but we lose site wat Xp  
 shud mean 2 ea us.  
 (Illus Pepper Martin & heaven)  
 Shud B our Joy, wen die Stand G presence, Bcuz B;iev  
 Impera preach Salv thru Blud Xp & we need know  
 whether mad commit or not  
 Call it: Saved, born again it not fanatic but concern  
 If ask=Do U kno wher spend etern? All say Heaven  
 So why fuss? If Byond is wat this lif about  
 We train here 4 etern, but hav n'taste etern thru  
 fel .ship with ap on erth  
 We hav mor abund lif he tell of wen tung 2 Him  
 Pay Js Xp As: if dwell in ea Ur harts livils, Bcuz U  
 liv by H's Lord, & U hav called upon His name.

ST. PAUL'S UNITED CHURCH OF CHRIST  
 Butler, Pennsylvania  
 Lenten Service March 16, 1977  
 The Rev. Ralph C. Link, Pastor  
 Mrs. Kay Morris, Organist and Choir Director

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ORDER OF WORSHIP - 7:30 P.M.

Prelude: "Even Song" John LaMontaine  
 \*Hymn No. 14 Page 7 (Old Favorite) "Stand Up Stand Up  
 for Jesus"

\*Ascription - Choral Amen  
 \*Invocation  
 Scripture Romans 10: 1-13  
 Offering  
 Offertory Solo: "If I have wounded any Soul today"  
 Sung by Von Maloney (Gabriel)  
 Evening Prayer and Choral Response  
 Anthem: "Amazing Grace" (Spiritual) Chancel Choir  
 Sermon: "JESUS CHRIST AS: LIFE"  
 \*Hymn No. 34 Page 19 (Old Favorites) "Wonderful Words of  
 Life"  
 \*Benediction and Threefold Amen  
 \*Postlude "The King of Love" arr by Willan  
 ----- \*Congregation Standing -----

Elder and Mrs. Paul Riemer will greet the Congregation  
 at the door tonight.

The Youth Good Friday Breakfast will be held on Good  
 Friday, April 8, in the Meridian U.P. Church, 4150  
 Highland Ave. Meridian, at 8:00 a.m. The breakfast  
 is being sponsored by the Youth Commission of the Butler  
 Fellowship of Churches. There will be no charge for the  
 Breakfast. The Rev. David Carey from St. Paul R.C. Church  
 will be the speaker. Special music will be provided by  
 David Lichius and Tom Passaro.

WEDNESDAY  
 APRIL 11/1978 A.M.

"Jesus Christ As: Life, (through faith)"

Texts: Romans 10:13, Deuteronomy 8:3

¶ WHOSOEVER SHALL CALL UPON THE NAME OF THE LORD SHALL BE SAVED.

AND HE HUMBLED THEE, AND SUFFERED THEE TO HUNGER, AND FED THEE WITH MANNA, WHICH THOU KNEWEST NOT, NEITHER DID THY FATHERS KNOW: THAT HE MIGHT MAKE THEE KNOW THAT MAN DOETH NOT LIVE BY BREAD ONLY, BUT BY EVERY WORD WHICH PROCEEDETH OUT OF THE MOUTH OF THE LORD DOETH MAN LIVE.

(Illustration of life by Shakespeare, from MacBeth).

This is the way Shakespeare defines life in his play of Macbeth. This is pretty much the description of life if we get right down to it. We only live here for a very short time. We are born, we live a certain length of time, and then we die. This is the cycle of life whether it be for man or for animal. But as we ponder life, and particularly from a religious standpoint, we understand that it is not the amount of years, months and days we spend upon this earth. But instead it is the quality of that life. That quality can make a short life as meaningful as a very lengthy one. Thus we need to understand life ~~as~~ more as a quality, than as a quantity.

Paul in writing to Christian Jews at Rome was very anxious to convey this to them, and we read a portion of this as our Scripture for this evening. Let us look again at what Paul is saying in this 10th chapter of Romans.

In the 1st verse Paul states his concern for the Jewish nation and people. He gives them credit, (vs 2), for being very zealous in their pursuit of God. But he tells them quite frankly that they have not submitted themselves to the righteousness of God, vs 4, and if they had they would have discovered that Jesus Christ is the end of the search of righteousness for anyone who really wants to believe in God, vs 5.

~~We acknowledge this scripture that Paul has surely expounded well of this subject, as the end of the search for righteousness.~~

This is still the problem in the world today. Its strange how man cannot learn the lessons from one generation to another. Man still wants to find God by doing his own thing. He cannot accept the simple fact that it is faith in Jesus Christ, as the ultimate revelation of God that ends the search for righteousness. It is still mans desire to do a sufficient number of works and good deeds in order to balance the sheet God keeps of good and evil. It is still a quest of

winning God's approval through a systematic plan or style of living. And thus revert back to the legalism which we find offensive in the lives of the Jews of Jesus' day.

We also see in this Scripture that Paul as usual, systematically spells all of this out in detail, so there can be no mistaking what he means. He cites Moses as describing the righteousness of the law and how they were to live by the law, vs 6. Then Paul begins to distinguish between the ~~law~~ righteousness of the law as compared to the righteousness of faith, vs 6a. The ~~law~~ righteousness of the law would demand proof that Jesus Christ was or is still available, vss 6b-7. Paul tells them the word of faith is with them, in their mouths, and in their hearts, and this word of faith is the Gospel, which Paul and the others is preaching, vs 8.

Paul relates to them what ~~they needed to do~~ would happen in their lives if they had this faith. This faith would give them the same assurance as Paul & the other disciples that Jesus Christ was and is the Messiah, and He died, but did not stay dead and arose again, and because of this belief along with their confession of such, they would be saved. To put it very simply, Paul was sharing with them news that should have made their very hearts leap within them. They ~~believed that when they died~~ had two beliefs about death. One was that when you died you were dead and that was the end of life, period. This view was followed by the Saducees, and their followers. The other view was that when you died your soul went to a place called Sheol, (Hebrew), ~~and~~ or Hades, (Greek), and it awaited the benevolence of God if He chose to do anything about it. This view was held by the Pharisees and their followers. But Paul was pointing out to both groups and any others among them, that through belief and confession of Jesus Christ as Lord, they were saved. To be saved meant simply to be rescued from any destruction that God will impose upon the world, and the wicked. It meant to be a part of His plan for the continuation of His kingdom whenever and wherever it would be established.

Thus Paul proves to them that Jesus Christ is to be seen As: Life. But it is life eternal with God, beyond this life, through Faith.

And Paul concludes this portion of Scripture by assuring them that there is o monopoly with God just because a person is Jewish. But that Jew and Gentile, Jew and Greek are the same in the sight of God. And he re-iterates, vs 13. Now in order to understand this completely it is necessary that we again turn to the OT and see what God did and said there. So let us turn to the OT book of Deuteronomy and the 8th chapter. We are going to look at just the first ~~xx~~ 3 verses of this 8th chapter.

Moses is relating to the people of Israel some past history, but he is also telling them to be obedient to God. In vss 1 & 2, Moses calls them to live by God's commandments and to remember How "od led them in the wilderness for 40 years.

Then Moses goes on to relate to them how they were miraculously fed in the wilderness, and they did not know about it or understand it, neither did their fathers before them. He tells them that this was done to show them that God not only took care of their physical needs, but He was taking care of their Spiritual needs as well, vs 3. Here we see then that allusion to God's Word, His Scriptures, but also to Jesus Christ as the Lord of God. Jesus was the Word which came forth from God, and man could live through Him. This ~~ix~~ was the message of Moses to those who looked to have their physical needs taken care of. He was pointing them to the spiritual feeding and in later times so was Paul. "This is what life is all about," they were suggesting. But in each age many were blinded to the message because of their pre-conceived ideas that everything hinged on them and what they did.

What is life then, in the face of what Moses and Paul were saying? Moses says, "Man does not live by bread alone, but by every word that proceeds out of the mouth of the Lord." The key words, "Every word of the Lord," gives us the solution, plain and simple.

.Illustration woman and thrifty saving of snaps, string, etc.) These things do not gain for us the life God wants for us. These are merely things we should be about because of our love of the Lord, and not because they gain us any extra merits. Life, as coming ~~from Christ xx xx xx xx xx~~ from God is simply

put by Paul, "For whosoever calleth upon the Lord will be saved." To call, is to "Believe." You would not request or "call" to someone for help, if you did not believe he would help you.

So this is the culmination of Jesus Christ As: Life." But we are prone to lose sight of all that Christ should mean for each of us.

(Pepper Martin, St. Louis Card, & heaven).

This should be the joy that fills our lives every day. The joy that when God calls us home, we go into His presence, because we have believed in Christ. This is why it is imperative that we preach of salvation through His blood. This is why we must each search our hearts and ~~xxx~~ know whether or not we have made this commitment. People get all excited that the preacher is a religious fanatic if he mentions being "saved," or being "Born Again," But this is what it is all about. If I asked you the question, "Where do you want to spend eternity?", I am sure that all of you would answer with God in heaven, rather than in Hell with Satan. Q. why the big fuss about making certain this is certified for you? The life beyond is what this life is all about. We are merely training to live on the other side, while here on earth. But we can have a foretaste of that life through Christ, because when we ~~want~~ ask Him to come into our hearts and lives, we begin to live that more abundant life, He told us of, and we begin to know the joy that is to be found in being one of His followers. And may ~~the~~ Jesus Christ As: Life, live and dwell in each of your hearts and lives, because you live by God's Word, and you have called upon His Name.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fourth Sunday in Lent March 20, 1977  
One Great Hour of Sharing  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Beth Feder, Brian Kennedy - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.  
Prelude: "Processional in G Major" Stanley  
\*Processional Hymn No. 299 "Lead on, O King eternal!"  
\*Scripture - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "O God, you know how we are exposed to the world's temptations, but you also know that we would like to be righteous. Grant us the strength to follow our Master down the road of discipleship, even though we know we shall surely meet the cross at the end of that road. Forgive us for all sin that prevents us from following Him rightly, through the same Jesus Christ our Lord. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
    \*Pastor: 'O Lord open our lips.  
    \*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Deuteronomy 32: 1-14  
Hymn No. 17 Page 9 (Old Favorites) "I can hear my Savior Calling"  
\*Affirmation of our Faith (Apostles' Creed) *IN FAITH*  
\*Gloria Patri *VERSES*  
Call to Prayer  
    Pastor: The Lord be with you.  
    People: And with thy spirit.  
    Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory:  
Anthem: "The King of Love My Shepherd Is" Shelley  
    Cyndie Sybert, (Soprano), Rob Sybert, (Baritone)  
    and the Chancel Choir  
Sermon: "JESUS CHRIST AS: LEADER"

Prayer and Lord's Prayer  
Hymn No. 466 "He leadeth me"  
Benediction and Three Fold Amen  
Organ Postlude: "Choral Song" Wesley  
----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been given by the Botacci Family in memory of "Loved Ones"  
Serving as Ushers today are: \*Robbie Vinroe, Brian Pfabe, Steve Basehore, Chris Pfabe and Bob Dellen.  
The Ushers will also serve Wednesday evening at the Lenten Service.  
Elder and Mrs. Mike Nazaruk will greet the Congregation at the door today.  
Nursery will be provided today by: Barb Vargo,  
Marlene Riemer and Ellen Master. *HOME*  
► Hospitalized: Mr. George MacKinney and Mr. Harold Sandbach, *CAR MITTER*  
Mon. - 7:30 - Fidelity Bible Class  
Wed. - 7:30 - Lenten Service, *FOR ALL COMING, MUSIC ETC.*  
Wed. - 6:30 - Chancel Choir will practice.  
TONIGHT - 7:00 - YOUTH FELLOWSHIP  
Thurs. - 7:00 - Bible Study  
Mr. Paul Ritter would like to thank everyone who sent cards to the hospital and to his home - they were very much appreciated.  
► Kay Morris will have an Organ Recital on Palm Sunday evening at 7:30 P.M. at St. Peter's Episcopal Church.  
Good Friday Fellowship Breakfasts -  
Women's - YWCA - Guest Speaker - Rev. Jean H. Henderson  
Special music - 7:30 A.M. \$1.75 - Reservations must be made in advance.  
Men's - YMCA - 6:00 A.M. - Speaker Pastor Luther Heyde  
Ken Weitzel and J. Walter Harmon have tickets -\$1.50  
Youth - Meridian U. P. Church, 4150 Highland Ave.  
Meridian at 8:00 A.M. Sponsored by the Youth Commission  
There will be no charge for Breakfast. Rev. David Carey from St. Paul R.C. Church will be speaker.  
Special music provide by David Lichius and Tom Passaro.  
New Members will be received on Palm Sunday - if you know of anyone interested in joining the church - leave the Pastor know or put a slip in the offering plate.  
The attendance last Sunday was 232  
*WELCOME VISITORS*  
*HAT HUGS & FAMILY*

"Jesus Christ As: Leader"

Text: Deut 32:11-12

Ser. s depict Js Xp many things, specif things 2 pt 2  
But wen consid Js Xp:Lead, subj permeat all His minis  
Rather NT examps, turn OT & 32 Deut

Mose final discors or Song Moses  
vs 9=doublets, Jacob as Israel, re-read vs use Israel  
Israel=Him=Jacob

" 10=Luv of G 4 peop  
skip 11, go 2-12, G as lead, examp peop cling 2  
Js as part Trinity=thus He is Leader  
Js Xp & cp 2 Eagle

Explain Eagle=bird prey, symbol(Us, Rome, France, Egypt)  
Strong, courag, a leader & no follower  
make nest, throns etc, then lv nest & must fly,  
cp this explan 2 vs 11

This lead of Eagles & compar 2 Js Xp=gud examp  
He taut with infin patientc 2 prep 4 time no with  
(Illustration blind man try 2 locate museum)

Peop worl 2day serch 4 things 2 comfort hart, livs  
Juan Ponce DeLeon, 61, Argentine Rocco, prof wrestle  
secret liv 150, die 49  
peop seek way prolong lif, facelift, transplants,  
cosmetics 2 cover age & deterioration

Why? Bcuz inherent fear deth & dying  
" fear deth? Bcuz uncert wher spend eternity  
Yet if resolv thru Xp we know etern destiny

Jn quote=& wher perfect luv cum from? Js Xp as Leader  
Js say(Quote), Xp is Joy shud fill & lite ea day livs  
Thru Him hav lif & mor abund, this lif & etern as wel  
Mos pt real G among heathen & Js Xp human revel same  
illus Solomon, Queen Sheba, artificial flowers, bees)

Ea day call upon decid which real/artific in lif  
No alway easy, thing least import brite & gayest  
packages

Sin, allur this worl shin 4th mor vivid than G things  
Satan quik capital wat need 2 lur from G  
We C all round & hear all sides

Mad Ave, Hollywood dun gd job turn slik endors evils  
Illicit sex, adultery, unfaithfulnes TV, movies made  
look gud/But no C hart break, VD, brok homes, cort fite  
crying children etc

Bilbords show coctail hour, Happy hour busnes men  
No C drunks in gutter, led here by this mess,  
C smil face men, women endors brand cigs,  
No peop wast way inches lung cancer, stomach, liver,  
or peop no talk throat cancer

We need decid who we follo, Xp or Satan? No both  
No worl & G, Js cam 2 sho G, & this seas reach 2 us &  
seek 2B lead thru all lif & etern.

### "Jesus Christ As: Leader"

Text: Deuteronomy 32:11-12

"A AN EAGLE STIRRETH UP HER NEST, FLUTTERETH OVER HER YOUNG, SPREADETH ABROAD HER WINGS, TAKETH THEM, BEARETH THEM ON HER WINGS: SO THE LORD ALONE DID LEAD HIM, AND THERE WAS NO STRANGE GOD WITH HIM."

In our series of messages depicting Jesus Christ as many different things, there have been specific things we could point to and state that these exemplified Him in a certain way. But when we consider, "Jesus Christ As: Leader," we are dealing with a subject that permeated all His ministry. Thus, rather than point Him out in one or more of His parables. Or depict Him as showing forth leadership in one of His discourses to His disciples and followers, I would like to take a few brief verses from our Scripture for this morning, and strive to point these verses to Christ, as Leader. So let us turn once again to the 32nd chapter of Deuteronomy.

I would imagine that from reading this as our Scripture, we determined that Moses was giving a portion of his final discourse to the Jewish people. This is called Moses song, and it depicts the history of the people of Israel and their relationship with God. Moses keeps reminding them that God has been with them and delivered them in all circumstances.

~~HexfaferxxthexnationxxfixxxHimxx~~ Moses points out in vs 9 that God had chosen Israel as His people. At our Bible study the other night it was brought out that in Jewish literature, the writers would write in doublets to emphasize what they were trying to say. The Psalms are good examples of this. But this 9th vs is also a good example of this. Forst Moses says, "The Lord's portion is His people," then he says, "Jacob is the lot of His inheritance." What was it that God told Jacob when Jacob wrestled with God all night? Well, if you remember the message of a short time back, Jacob was told by God that his name would no longer be Jacob, but instead, it would be Israel. Thus we see that Moses is saying the same thing, in two different ways to emphasize his point. So the verse actually could read, "For the Lord's portion is ~~mx~~ Israel; Israel is the lot of his inheritance."

Moses from this point on refers to the nation of Israel as "Him." Perhaps for them to understand what he is saying, he leads them to believe he is implying

he is talking about Jacob. In either event it is the nation of Israel he is talking about, and he continues with his history lesson in his final song to them. Moses tells them of the love God had for them and how they were extra special to God, vs 10.

Then Moses makes a comparison between ~~xxxxxx~~ a mother Eagle and her brood, but I would like to skip over this verse for a moment and go on to the 12th verse instead. Moses tells the people that it was God alone who led them and there was not a strange god who went with them. In other words, they knew God and He knew them. There was a relationship which had developed between them, which they could not have had with an idol, or a god made of stone. But Moses is showing God as a leader, as an example for the people to remember and to cling to. He does this by comparing God to an eagle in vs 11.

But since we are striving to show "Jesus Christ As: Leader," perhaps we need to define this a bit. First of all Jesus Christ as we know Him, was the human part of the Trinity. But since the 3 in ~~2~~ 1 are 1 and the same, we know that Christ was with God at the creation and throughout all of the history of Israel, until His coming into the world as God in the flesh. Thus our comparison of "Jesus Christ As: Leader," is not farfetched or stretching our imaginations in any way. So comparing what Moses is saying about God in this verse, and remembering that Jesus was with God at this point, and then ~~xxxx~~ thinking ahead to His life as we know it in the Gospels, let us make the comparison between Christ and an Eagle.

An Eagle is a rather large bird of prey. The American Eagle can grow to reach a wingspan of 7½ feet. Because of the nature of the Eagle it has been used as a symbol of courage and strength. The ~~Roman~~ Egyptian Eagle was used as an emblem of one of the Ptolemies of Egypt. It was a symbol used on the standards of the Roman army, and it was a symbol used by Napoleon Bonaparte. Today, the Eagle is National emblem of the United States. ~~The eagle is a naked fierce bird~~ The Eagle is a very intelligent bird, and is a definite leader, and not a follower.

We are told, and I have read about this that in the making of the nest, the mother

Eagle lines the nest with thorns, and then covers them with her down, and grass and other soft material she can find. She lays her eggs usually 2, and no more than 3 and hatches them, and begins to care for the baby birds. But when it comes time to leave the nest, the birds are reluctant to do so. So at this point the mother uncovers the thorns, and the small birds find it very uncomfortable to lie on them, and so they must leave the shelter of the nest. This is what Moses is saying, "As an eagle stirreth up her nest, fluttereth over her young." I am sure that we can picture in our mind's eye a mother bird, fussing over her young and fluttering about them, trying to get them to do what ~~they~~ should she wants them to do. We have seen robins and sparrows do this I am sure.

After the birds leave the nest the mother Eagle must get them to try out their wings, and here again I have read that the mother at a certain time manipulates the ~~birds~~ babies to a point high up on the cliff where they have had their nest, and somehow she manages to push the birds off, perhaps by the use of her wings, or her feet or both. But she succeeds in getting them away from the security they have known and enjoyed. Then she dives after them spreading out her wings and striving to get them to do likewise. Eventually they stretch out their wings and begin their first feeble flight. They have the equipment to fly and are capable of flying, but they need that push to make them do it.

This is leadership in Eagles and when we compare this to Jesus Christ we see that it is a good example of how He taught His followers to prepare for a time when He would not be around. With infinite patience He shared with them the things of God.

(Illustration of blind man trying to locate the museum).

This is a good illustration of many people in our world today. ~~The~~ People are running all over the world in search of something to comfort their hearts and Juan Ponce lives. ~~xxxxxx~~ De Leon spent his life in search of the fountain of youth, and he died as all men must die, at the age of 61. This past week a wrestler named Argentina Rocco, who said he had learned the secret of long life and would live to be 150, died at the age of 49. People are in a constant search and have been since the creation, for ways and means to live longer, to do away with aging,

to ~~live longer~~ overcome all sickness and disease. Men and women are getting face lifts, and hair transplants and using all sorts of cosmetics to cover up any sign of age or deterioration and why? Simply because there is an inherent fear in the hearts of those who will not believe. That fear rests solely upon the fact that each day we live, we are that much closer to death. And why does anyone fear death? The fear ~~mixxx~~ of death is caused by the uncertainty of where we will spend eternity. Yet, if we have resolved this through Christ, as we should, then we know our eternal destiny. John tells us, ~~XXX~~ There is no fear in love, but perfect love casteth out fear, because fear hath punishment. He that feareth is not made perfect in love." And where does this perfect love come from? It comes from Jesus Christ As the Leader in our lives. He says ~~xx~~ ~~xxx that xx your~~ "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." ~~This is the joy~~ Christ is the joy that should fill and light each day of our lives. That through ~~him~~ we have life, and we have it more abundantly, not only in this life, but in eternity as well. But Moses pointed out the real God among the heathen and pagan gods surrounding the people of Israel, and Jesus came as the human revelation of that God. (Illustration of Solomon and Queen of Sheba, artificial flowers, bees etc). Each day of our lives we are called upon to decide which are the real, and which are the artificial things of this life. It is not always easy because many times the things of least importance are wrapped in the gayest and brightest packages. The sins and allurements of this world shine forth much more vividly than the eternal things of God. This is so because Satan is quick to capitalize on what is needed to lure us away from God. Look around and you can see this and hear and Hollywood it on all sides. Madison Avenue has done a good job of turning out their slick endorsements of the evils of this world. Illicit sex, adultery, unfaithfulness in marriage are paraded in our living rooms and on the screens of movies and drive-ins as the best things that ever happened to mankind. They show us the smiling happy faces of these people as they indulge in these degrading things but what they don't show us is the venereal disease, the heart breaks, the broken homes with crying children, the bitter court fights over custody, and all of the

other ills brought on by this kind of living. We see the billboards showing the parties, and the happy hours of cocktails for business men at lunch and dinner, but we do not see the drunks lying in the gutter which this continual way of life can lead.

We see the smiling happy faces of men and women endorsing this brand or that brand of cigarettes, but they don't show us the people lying in hospital beds ~~writhing~~ writhing in pain, and wasting away by inches from lung cancer, liver cancer, kidney and bladder cancer caused by smoking. Or the people who have had their vocie boxes removed ~~xxxxxxxxxx~~ because of throat cancer from smoking.

We need to decide which leader we are going to follow, whether Christ or Satan. And we need to do it whole heartedly and not half-heartedly. It cannot be Satan and Christ. It cannot be the things of God, and the things of the world. It has to be a definite choice.

Jesus Christ came to show us God, and He sets before us the ways of life and death as our Statement of Faith says. This lenten season He is reaching out to each of us, as He does each day of our lives and He is seeking to be our Leader through all of this life and to eternity.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Lenten Service March 23, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Robin Knauer - Acolyte

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ORDER OF WORSHIP - 7:30 P.M.  
Prelude: "Abide With Me" arr. William  
\*Processional Hymn No. 16 Page 9 (Old Favorites)  
"An Evening Prayer"  
\*Ascription - Choral Amen  
\*Invocation  
Scripture: Luke 12:22-34  
Offering  
Offertory Solo: "He Touched Me" Lloyd Link  
Evening PRayers and Choral Response  
Anthem: "How Great Thou Art" Chancel Choir and  
Lloyd Link, Tenor  
Sermon: "JESUS CHRIST AS: LORD OF LIFE"  
\*Hymn No. 27 Pg. 15 "The Old Rugged Cross"  
(Old Favorites)  
\*Benediction and Threefold Amen  
\*Postlude "My God How Wonderful Thou Art"  
----- \*Congregation Standing -----

Deaconess Joan Master will greet the Congregation at  
the door tonight.

In The Savior's Footsteps

Time was--in European history from A.D. 1100 to 1300--when "taking the cross" meant going on a crusade to wrest  
the Holy Land from the infidel. The crusaders wore the cross  
as a badge.

For us today taking up the cross does not mean joining  
an overseas military expedition in behalf of Christ's  
kingdom. Our crusades are apt to be much closer to home.  
The battlefield is right in our hearts, and the cross we  
are asked to carry is every affliction we must endure as  
disciples of Christ.

CHARLES 1ST CARE  
CH 11 SONGS 11:00 AM  
PASTOR READING SONGS 7:00 PM

WELCOME FRIENDS,

"Jesus Christ Is Lord Of Life"  
Texts: 1st 12:32, Joshua 1:9  
~~YAHUWEH IS UR FATHER'S GOD~~  
last wk spok Js Xp = lif, & this wk of life  
say sound sam but not Js Xp=lif=lif thru faith,  
"ail this world next.  
Js Xp=l. of life=I all lif, & grt distinc tween 2  
OT & NT quit diff=OT G reveal self 2 Jew peop many  
way 2 reconcile 2 self  
OT G reveal self thru Js Xp, thus underst both  
~~WISDOM~~: 4 scrip parab rich fool & basis wat Js say  
Js pts out our need 2B careful how liv vss 22-29  
"clos discors with vs 30=READ, then READ TEXT vs30  
wat is Kingdom? 2 liv etern with G, & Js reveal G  
want ea 2B heirs that kingdom, lif Beum diff wen en-  
trusted 2 G care & keep ng  
But this operativ OT many way-Joshua, chap 1 examp  
~~WISDOM~~: 1 to 9  
Joshua=Y HUW=Yahweh, Jaly, G, Jaly, Jehovah saves  
" identical Js, nother form same,  
Js Xp=Y HUW=Yahweh, G, Jaly, Mes-iah  
Josh son lun typ Xp=Js no reserv, lif Blong 2 G,  
deliv Jew peop, Javiour 4 them, point then 2 G  
This G want show thru all gener-Josh & Js Xp,  
Js compl fulfil G word 2 Josh 1:9b READ  
seed 2 underst, lif here & etern as sed B4  
(Illus minister & ambitious young man)  
Can prep livs step, by step & G may let liv,  
but nee 2 prep 4 lv earth & mak choic heav/hell  
This choic with G/separate from 'im, felloship/punish  
& ich logical? This decision mad wen accept Xp &  
then hav eternal lif now & after deth  
But lif no free illa, pain, sorrow, thez cum 2 all  
(Illus woman keeping faith, family fall apart)  
Thez probz all face gxt or less degree  
Not how many/how few? but how accept & liv thru  
This woman attitude Js Xp l. of Lif, G her strength  
even the lif, fam disintegrate b4 eyes  
This kind faithfulness, dev 2 duty G want ea us  
We want lead, He want 2 luv, He want us C plan 4 us  
But He need our luf 2ward Him,  
We need accept cost, joy discipship=State Faith,  
& 2 liv 4 him, & hav him 1 our lives  
The only l. of Lif 4 ea us, cast out, displace, de-  
& 'oy any other Lord may tak his place  
let us know in this season, & let us say YES 2 Him,  
so He may liv in us, & thru us, even Js Xp as  
LOD OF LIFE.

"Jesus Christ As: Lord Of Life"

Texts: Luke 12:32, Joshua 1:9,

"FEAR NOT LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."

"HAVE NOT I COMMANDE<sup>D</sup> THEE? BE STRONG AND OF GOOD COURAGE; BE NOT ~~EXX~~ AFRAID,  
NEITHER BE THOU DISMAYED; FOR THE LORD THY GOD IS WITH THEM WHEREVER THOU GOEST.

Last week we spoke about Jesus Christ As: Life. This week we are going to look at "Jesus Christ As: The Lord Of Life." Now although this may sound like one and the same topic it is not. Jesus Christ As Life is simply the Life th,t is available through Him both in this world and in the next.<sup>The life through Faith.</sup> <sup>Jesus Christ As: Lord</sup> Of Life is to show that He is the very Lord of all of Life. There is a very definite distinction between the two and this is what I would like to set forth tonight.

I am sure that we realize there is a ~~difference~~ difference between the OT and the NT of God's Word. Breifly stated it would be that in the OT God reveals Himself to the Jewish people in many ways, seeking to ~~redemxthm~~ reconcile them to Him. In the NT, He reveals Himself through Jesus Christ. Thus when we understand this we can understand the purpose of both .

The verses immediately preceeding the verses we read as our Scripture for this evening, are a parable Jesus told His disciples concerning the rich fool. This of course is the story of a man who had great possessions and who was all wrapped up in himself and what he had. This is the basis for the following discourse from Jesus concerning food and clothing. He was not saying we did not have need of these things. He was saying that we needed to be careful lest our ~~comfornxhosome~~ lives become wrapped up in the material things of life and we completely neglect the things which of more value concerning our souls. Jesus closes this particular discourse with the words, verse 30. He points us to what we should seek after, vs 31, and then tells us, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." We are told here in no uncertain terms that God wants us to have the kingdom. And what is the kingdom? It is to live etrnally with God. This is Jesus revealing that God wants each of His children to be heirs to the kingdom. He was telling them

that life becomes a different element altogether when ~~is~~ all of it is entrusted to the care and keeping of God.

But we need to understand that this was not a new concept Christ was advocating, for we can see this operative in the OT in different examples. One good example I would like for us to explore is in the life of Joshua. Let us turn to the first chapter of Joshua to see this example.

In the first chapter of Joshua we read that Joshua had taken over after the death of Moses, vs 1. The Lord speaks to Joshua and begins to relate to him how he is going to be able to lead the people of Israel into the promised Land, vss 2-4. God tells him that no man will be able to overcome him, and he will be ~~xxxxx~~ Divinely protected as was Moses before him, vs 6. He is commanded to be strong, meaning that his strength is to be found in God, and he is to be courageous which meant he was to use the strength God gave him, vs 6-7a. He is to be right and proper, and is not to be swayed from the course God has set before him, nor is he to depart from God's law, or to become discouraged in the task, vss 7b-9a.

And then follows the same thing Jesus was saying in the Scripture for this evening, except it is being said in a different way, vs 9b, "For the Lord thy God is with thee wherever thou goest." Here God is telling Joshua that for him, and for the Jewish people, He, (God), is the Lord of Life. That no matter where they may travel, or no matter whatever their circumstances, He will be with them to guide, direct, lead, and be a part of their lives.

Now at this point we need to look at the man Joshua and determine who and what he is. Joshua means, "God is Salvation," or, "Jehovah saves," or will save. It literally translated was "YEHOSHUAH," or, "Yahweh is Salvation." It is identical with Jesus, which is merely another form of the same name. The title for Jesus Christ among the Jews, was and is, "Yeshua Meomasheah," which is interpreted, "Jesus the Messiah." So it is that we can see the similarities between the two, and can then state that Joshua the son of Nun, was a type of Christ. He gave himself wholly to the service of God. He was God's man without reservation. He showed that his life belonged to God, and that God was the

Lord of his life. But his life also parallels that of Jesus Christ in that he was the one who provided the Jewish people with deliverance. He was their Saviour and he pointed them to their Heavenly Father, Almighty God.

This is what God wanted to show all of His people in all generations, and that is the message of His Lordship for all of life. He provided this through men such as Joshua for His special people the Jews. And He provides this through Jesus Christ for all of us through the life and ministry of this Jesus Christ. This is the complete fulfillment of God's words to Joshua, "For the Lord thy God is with thee wherever thou goest."

But we need to understand just as we have said in several of these sermons, that life not only encompasses living here on earth, but life elsewhere. I am referring to eternal life which is a reality we must all face.

(Illustration of minister speaking to ambitious young man)

We can plan our lives step by precious step. Perhaps God may permit us to live them in just that fashion. More often than not, many things intervene which usually prevent us from living our lives completely as we plan them. But one thing is certain, and that is we must plan that there will come a time when we know we are going to pass from this earth.. At this point we need to be prepared to also understand what God has told us concerning eternal life. We need to know that in God's eternity there are two choices ~~given~~ open to us, which we determine while here on earth. The choices of course are heaven and hell.

The choice of being with God or being separated from God is actually what it amounts to. With the one we are promised fellowship with God, and with the other we are promised torment and punishment. Isn't it the logical choice then that we want the fellowship with God? Of course it is, and this is determined by what we do with Jesus Christ. When we accept Him as our personal Lord and Saviour we reserve for ourselves a place in eternity which He prepared and set aside for all believers. This then fulfills for us the mission God gave Him to be the Lord of All Life. Both life here on earth, and life in Heaven.

But we also need to understand that just because we know the Lord and follow after Him, this does not guarantee ~~him~~ a life here on earth free of pain and sorrow. These things all come to each of us, but God's promises stay with us and enable us to see this life through.

(Illustration of woman keeping faith even though all family falls apart). These are the trials and problems we all face to a greater or lesser degree. What counts is not how many or few, but how we accept them and live through them. The attitude of this woman was one of accepting God completely as being Lord of her life. For her God was the strength she relied on and trusted in, even though all about her, the life of her family seemed to disintegrate before her very eyes. This is the kind of faithfulness and devotion to duty that God wants from each of us. He wants to love us, He wants to lead us. He wants to let us see His plan for our lives. But He needs our love toward Him. He needs us to accept the cost and joy of discipleship as our Statement of Faith says, and to live for Him, and with Him as the Lord of Life. The only Lord of life for each of, casting out and destroying any other Lord that may take His place. Let us know Him this season, and let us say yes to Him, so that He may live in us and through us, even Jesus Christ As: Lord of Life.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Fifth Sunday in Lent March 27, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist  
Mrs. Cyndie Sybert, Youth Choir Director  
Beth Feder, Brian Kennedy - Acolytes

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ORDER OF WORSHIP - 11:00 A.M.

Prelude: "When on the Cross the Savior Hung" Scheidt  
Processional Hymn No. 474 "I've found a Friend"

\*Ascription - Choral Amen

\*Exhortation

\*Confession (In Unison) "Father Almighty, we know that we have gone into hiding, even though we have been made for thy glory. We have tried to keep away from thy presence. Forgive us and bring us once again to the place where we may see thee and sing praises to thy majesty; through Jesus Christ. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips.'

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: Hebrews 4: 1-11

Hymn No. 31 Page 17 "Trust and Obey" (Old Favorites)

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory: "I Walked Today Where Jesus Walked" Sybert  
Anthem: "Into the Woods My Master Went" Cyndie  
Sung by the Youth Choir

Sermon: "JESUS CHRIST AS: 'LORD OF REST'"

Prayer and Lord's Prayer

Hymn No. 278 "O Love that wilt not let me go"

Benediction and Three Fold Amen

C in Postlude: "O Love How Deep"

The Lovely Flowers on the Altar have been placed by  
Mr. & Mrs. Guy E. Wiles "To the Glory of God"

Serving as Ushers today are: \*Richard Mangel,  
Don Kingsley, Art Carney, Gary Penar and John Dreher.  
Pres. and Mrs. Donald Kennedy will greet the Congregation  
and the door today.

Nursery will be provided today by Mrs. Virginia Mangel  
Mrs. Judy Snyder and Laurel Stauffer.

Hospitalized: Mrs. Grace Charlton

>Wed. - Lenten Service - 7:30 P.M.

Next Sunday - The second year confirmation class and  
new members will be received. PREP SESSION APR. 6

>Maundy Thursday - Holy Communion - There will also be  
a Nursery for this date. On Good Friday Service -  
7:30 - Holy Communion; No Communion on Easter.

If you would like to have an Easter Lily - please leave

Bea Kow in the office, price \$4.00

Good Friday Breakfasts: Men's - YMCA - 8:00 A.M. -  
Speaker - Pastor Luther Heyde. Ken Weitzel and J.

Walter Harmon have tickets for \$1.50.

Women's - YWCA - 7:30 A.M. Price \$1.25 - Rev. Jean H.  
Henderson Speaker - Special Music - Reservations must  
be made in advance.

Youth - 8:00 A.M. - at Meridian U.P. Church - There  
will be no charge for breakfast. Rev. David Carey

will be the speaker. Special music provided by  
David Lichius and Tom Passaro.

>Our Organist and Choir Director - Kay Morris will have  
and Organ Recital on Palm Sunday (next week) at 7:00

P.M. at St. Peters Episcopal Church, 218 E. Jeff.

Mr. Harold Sandbach would like to thank everyone who  
Prayed for Him, sent Flowers and for the lovely cards  
that you sent to him in the Hospital and home.

>A Social Hour will follow the Service on Maundy Thurs.  
for Old and New Members of the Church.

The attendance last Sunday was 170.

After this brochure (on the bulletin board) was prepared  
we learned that Senate Bill 140 had been introduced  
into the Senate. This bill would do away with all  
restrictions on Sunday trading. The Bill was referred  
to the Senate Judiciary Committee. Senator Louis Hill  
is Chairman of this committee and his address is, 6765  
Germantown Ave., Phil. Pa. 19119. Today is the day  
if we want to do something about it.

Welcome Visitors:

VACATION BIBLE CAMP JULY 17-21

"Jesus Christ As: Lord Of Rest"

Texts: Heb. 4:9, Josh 11:23, Script: Heb 4:1-11

THER REMAINETH TILVER4 A REST 2 THE PEOP OF GOD

(ILLUS nu commun, diff peop, old man start cemetary)

QuestionS: Central theme nu commun & peop?

" " " old man cemetary?

ery percep, wud lik 2 preach sermon?)

Ask: Any U herd serm Deth, other than funeral?

Humor bout deth, & try 2 hide, ignor, erase

(Example Mrs MG Gee expired)

Substitute: expir=die, mortician/undertaker, mortuary

science/embalming, funeral parlor, slumber rooms/ undertak establ, room bod laid, memor gard, cemetary etc.

Reas peop go 2 funer hom=thank God not me"

need fac deth squar & kno reality, eventuality 4 all

Hence: Js Xp As Lord Rest: Scrip Heb=several Rests

Peace=Restful, peaceful rest only G can giv

Sabbath=G rest aft creat & man 2 follo suit

Prom land=Land 2 cum, good land etc.

All this=Perfect Rest 4 Bliever & sumup vs 9 (READ)

Heb point 2 OT & Josh so let us look 11 chap

No use all chap=history overthro kings vss 16-22

Vs 23=READ TEXT, sums up wat Heb say & C Js Xp L Rest

" " a=Mos & no tak 2 land flo milk/honey,

Wud B slav lab & hardsh? No=Rest, 7 day Sabb paralle:

Holy Land nothing mov, we C anal lif & deth

(ILLUS elderly whitening minister)

Bliev shud C deth this way=Sabb rest, labor ceas,

All dun wat G want dun, others carry on

Vs 23b=inherit, this Prom land, it 2 this end they

wander, suffer, die, & now finish

Inherit bot blud, sweat, tears, sacrif others

T<sub>s</sub> wat Rest 2 Bliever=blud, sweat, tears, sacrif Js

(ILLUS deth ends it all, preacher & unbeliever)

This inherit we hav, B with G glory & prom Js 2 Mart!

I AM RESURR & LIF:HE THAT BLIEV ME, THO DED YET SHALL

LIV:& WHOSO LIV & BLIEV ME SHALL NEV DIE.

This 2 me compl inherit G, & all treasur we need lif

Vs 23c=Rest=Peace, we all want:examp Js discip boat

(ILLUS blind girl, her cure, & good look father)

This joy shud B ours, 1 day look face of Lord

Wen C Xp shall know as Lord Of Rest, & shud look 2

we shud anticip, & can if we kno as Saviour

(Examp woman 80's look 4ward 2 it)

Shud all know & feel, this sum up 14 chap Jn, funeral

IN MY F<sub>S</sub> HOUS R MANY MANSIONS IF WER NOT SO I WUD HA'

TOLD ". I GO 2 PREP A PLAC 4 U, & IF I GO & PREP A PLAC

4U I WILL CUM AGAIN & RECEIV U UM2 MYSELF THAT WHER I

AM THER U MAY B ALSO

Js Xp is, Lord Of Rest

"Jesus Christ As: Lord Of Rest"

Hebrews 4:9, Joshua 11:23,

THERE REMAINETH THEREFORE A REST TO THE PEOPLE OF GOD.

JOSHUA TOOK THE WHOLE LAND, ACCORDING TO ALL THAT THE LORD SAID UNTO MOSES; AND JOSHUA GAVE IT FOR AN INHERITANCE UNTO ISRAEL ACCORDING TO THEIR DIVISIONS BY THEIR TRIBES. AND THE LAND RESTED FROM WAR.

(Illustration golfer, funeral of best friend and still golfing).

How many of you hearing this story, would think that the central plot of this illustration is to be found in the golfer? Now how many of you would think that the central plot is in the funeral to take place? (If anyone responds to this ~~max~~ remark: "You're very perceptive. Would you like to preach this sermon for me?) I use this illustration in an attempt to prove several things at this point. First, let me ask ~~you~~ how many of you have ever heard a sermon preached on death ~~any~~ other <sup>AT</sup> ~~any~~ than a funeral? (According to response: I think it is safe to say then that death and dying is a subject that is pushed into the background and isn't discussed too often.)

The illustration I used is a good example of this. It is in effect pointing some humor to death and the entire process surrounding it. In this way it doesn't appear to be so bleak or threatening if we can make light of it in humor. I am not saying there is anything wrong with this, but I believe we should be normal and natural in talking about death, and not be forced to ~~w~~look it only in humor as though we feel or believe by this that we can erase it out of our minds and lives.

The very first time I became aware of the desire to hide death from conscious reality was when I visited the Hershey Medical Center to call on a lady who was terminally ill with cancer and had been a patient at this hospital off and on for a year or so. I visited her at least once a week, and mostly 2 or 3 times a week. This particular day I walked into her room and the room had been stripped bare of sheets, and pillows and the other paraphanalia of a hospital room. A cleaning woman was at work cleaning and disinfecting everything to get it ready for the next patient. I asked the woman ~~where~~ <sup>if</sup> they had moved Mrs. McGee, and she answered me half-heartedly, telling me that I would have to speak to the head nurse at the desk. I assumed from the very beginning that she had died, but I asked the woman.

to make sure. By her answer I knew what had happened, and so I determined to play the game and see what the future would reveal. I went to the desk and asked one of the nurses working there if Mrs. McGee had been moved. She took on a look of shock and indecision as to what she should say, and so she asked me, "Are you a member of the family?" I replied that I was her pastor, and so she told me to wait, and she would get the head nurse to talk to me. The head nurse came over to me and asked me who I was and what I wanted. I told her my name and told her I was merely there to make a pastoral call on Mrs. McGee, and when I found her room empty I assumed she had been moved, and was wanting to find out where she was. The head nurse looked at me rather seriously and exclaimed in a very low voice, "Mrs. McGee expired this morning." I said, "I think I know what you are saying, but could you tell me what expired means?" She said, "I mean that Mrs. McGee died this morning." It turned out that the secrecy around this case involved the fact that they were wanting to find a way to break the news to the family, and to approach them for permission for an autopsy. So I fell heir which had happened early in the morning to the task of reporting this death very late in the afternoon to the family.

This is an example of what I am trying to say. In our day and age we do everything we can to deny the actuality of death. We use the term "expire" for die. We use the term, "Mortuary Science" for embalming. We use the term, "Mortician" for undertaker. We use the terms, "Funeral Parlor," and Slumber rooms," for the undertaking establishment, and for the room in which the body is laid out. The terms, "Memorial Gardens," Gardens of Rest," Final RestingPlace," and so on, are used for cemeteries and graves respectively. In other words we try to gloss over death and dying, and try to turn our heads and pretend it doesn't exist. Someone once said the only reason why many people go to a funeral home is to have the satisfaction of looking upon the ~~the~~ dead body of another person and sigh, "Thank God its him and not me." But we need to face death squarely and know that it is a reality, and that it will be an eventuality for all of us someday. Thus today we are going to look at "Jesus Christ As: The Lord Of Rest." In our scripture for this morning we read from the book of Hebrews, and the author is pointing to the term rest. He uses this term in several ways. He uses it

first as the Peace of God. As a rest that is relaxing and restful which only God can give. Then he uses it as the Sabbath rest and how God rested after His creation and how man is to follow suit in his life. And the third type of rest he uses is the rest to come in the promised land. But interwoven into all of this is the underlying thought and purpose, to set forth that ~~xxxxxxxxxx~~ there is, <sup>1</sup>~~xxxxxxxxxx~~ perfect rest to come for each believer. This is the rest that is gained by faith. This is all summed up in the 9th verse of the 4th chapter of Hebrews where the author writes, "There remaineth therefore a rest for the people of God." This rest is the final rest of the soul in heaven with the Lord after physical death. Now if you notice, the author of Hebrews points back to the OT to make his point. He points in particular to Joshua who was and is a type of Christ for us to look at.

So let us look at the 11th chapter of Joshua to see this point brought out. We are not going to read all of this chapter but briefly it contains a history all of the surrounding kings and lands which Joshua and the people of Israel conquered. So beginning at the 16th verse we read; (vss 16-22). And then in the 23rd verse we read, "So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war."

~~xxxxxxxxxxxxxx~~ This verse is saying the same things the author of Hebrews is saying, but in a different way which we can analyze concerning Jesus Christ As Lord Of Rest.

First we read that "Joshua took the whole land according to all that the Lord said unto Moses;" Now what does this mean. Well first of all we need to realize that Moses had been instructed to lead the people through the wilderness, and because of his wilful disobedience he was told that he could only take them to the river Jordan's edge and that Joshua would take over and lead them to the promised land. We will come to the part of the Promised land in a little while, and for now let us look at what God said was to happen. He told Moses that they were going to come to a place flowing with milk and honey. Would this be a

place of slave labor and hardship? No, for God was giving them a type of rest from all of the hardships and dangers they had endured first in Egypt as slaves, and then as strangers and sojourners in the wilderness. Thus they had now come to a place where for a while they could have some ease. A place where they could rest from their labors. Now this could very easily be considered as a parallel to the Sabbath rest, they were to observe each 7th day. It was at this point that all labors ceased and everything was to come to a standstill. I have been told by many people who <sup>HAVE</sup> <sub>A</sub> make a visit to the Holy land that when the Sabbath arrives, everything stops. There are no restaurants or businesses open. The taxis and public transportation ceases. For a tourist and visitor it means a day spent in the lobby or the room of the hotel.

And here we can also see the analogy between life and death.

(Illustration elderly minister & whitening fast)

This is the way God wants His people to look at death. The death of a believer should be compared to the Sabbath rest. As a time when all labor ceases and all earthly work is over. As a time when there is no uncompleted labor, for the one who has passed from this world has completed that which God wanted done and any further work must be carried on by others.

And then we read in this verse, "And Joshua gave it for an inheritance unto Israel according to their divisions ~~and~~ by their tribes." The inheritance for the people of Israel was the promised land. It was to this end that they had wandered, had suffered, had died in the wilderness, and had now finished fighting for. Inheritance for them was a legacy worked, bought and paid for by the blood, sweat, and tears, and sacrifice of others so they could live in this land. It was an inheritance that they received at great cost to others. This is what the rest for the believer is. It is an inheritance given by the blood, sweat, and tears of Jesus Christ.

Illustration of "death ends it all", preacher and unbeliever).

This is the inheritance we have, that we shall be with the Lord in glory. There are many promises given by God through Christ of the joy of the rest we can have and one is from Jesus to Martha when Jesus raised Lazarus from the dead He said,

"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

This to me is the complete inheritance from God, and all of the treasure we need to carry us through this life.

The last thing we read in this verse from Joshua is, "And the land rested from war." This of course would mean peace. Peace and tranquility is what everyone seeks and wants. The disciples with Jesus wanted it very badly when the sea threatened to sink their boat. Jesus said to the wind and the waves, "Peace be still." And what does anyone want in ~~in~~ their life after the turmoils and the winds and waves beating against their very souls? Peace, peace is what we all want. This is what the people of Israel enjoyed after all of the wars Joshua led them through, and this is what is given by God through Christ at the end of this life to believers.

(Illustration of blind girl, her cure, and her good looking Father)

This is the joy that should be ours, that one day we shall be able to look into the face of our Lord. When we shall see Christ, and we certainly will know Him as the Lord of Rest. It is something to look forward to. It is something we should be able to anticipate, and we can if we know Him and He is our Saviour. I was talking to a woman in her 80's just recently concerning death. She told me with one of the most glorious smiles I have ever seen, that she can't wait to go to be with the Lord. She said she is looking forward to it like she has looked forward to going on earthly excursions. This is what we should all know and feel.

For me all of this is summed up in the 14th chapter of John which I use and read at every funeral. Jesus said, "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This is why Jesus Christ was and is anything. That we have life everlasting. Jesus Christ is indeed, The Lord Of Rest.

"Jesus Christ As: Lion"

Rev 5:5, Gen 49:9-10  
Bb i the linmx of the tribe of Jud, the root of David  
Convers pe tain 2 diff nationalties & behav patts  
and head Dutch, Stubb Krauts, etc. first Scotch etc.  
sof t illus point, Jud 1st individ, then tribe  
Jew/famar=incest relation eraz & Herah & Dav direct  
descendant of eraz = k 3:31-33  
this ppaints 2 Js as descend from tribe Judah  
Judau singular=individ, vs 2, 3, Tribe vs 4 onward  
This hist foole Josh death, Jud follo behav patt  
49 char Jen, vs 8 Jacob bless Jud, EXWSONG  
Tribs Jud, Benj loyal hse Dav wen 10brok away 922BC  
nom Emp 63BC Jud-Judea (After Solo)  
Mess 2 cum use Dav-Isa, Mary say & find in Genealogy  
Xp fulfil vs 10a  
~~Xp~~ G-d=shiloh=peace, Js 1 r Peace, govt & peac no end  
this proph 2nd cum Js Xp & still 2 cum  
Rev 5:5 Lion of tribe of Judah  
lion-power, strength, mite, voice of G, & Peace  
Jud=royal tribe & sign royalty=idon  
Js Xp as Lion no thret 2 Believers  
symbolism lion=gentle, mild or fierce, threatening  
Xp as Lion is 1 who cum & rule with peace & power  
(illus appealing Christ)  
Xp will appear in sts 4 all 2 C wen return  
but need 2B harts & livs Believers  
& must espec B in Ch, it here we lern Him & get 2  
know  
It here we need underst be many things, not least is  
ion sent by G 2 rul & rein & bring peac 2 all who  
will follo him & know Him.

ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania  
Lenten Service March 30, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Robin Knauer Acolyte

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ORDER OF WORSHIP - 7:30 P.M.

Prelude: "How Sweet the Name of Jesus Sounds" Willian  
\*Processional Hymn No. 18 Pg 10 (Old Favorites)  
"Pass Me Not O Gentle Saviour"

\*Ascription - Choral Amen

\*Invocation

Scripture: Judges 1:1-11

Offering

Offertory "When I Survey the Wondrous Cross"

Improvisation

Evening Prayers and Choral Response

Anthem: "Amazing Grace" Gus Gour, Trombone;  
Jack Chiprean, Trumpet; Roi Thompson, Saxophone

Sermon: "JESUS CHRIST AS: LION"

\*Hymn No. 10 Pg. 5 (Old Favorites) "God Will Take Care  
of You"

\*Benediction and Threefold Amen

\*Postlude "Immortal Love" Clark

----- \*Congregation Standing -----

William Ohl, Youth Director will greet the Congregation  
at the door this evening.

PALM SUNDAY 11:00

Hospitalized: Mrs. Grace Charlton, Jennifer Sybert, ✓✓

Mr. Paul Ritter. ✓✓

OBIT CARRIE L - DEATH FEB - 1, 1977 YOUNG.

It must be a glad occasion each time we come to God's  
house to hear His Word, to partake of His sacrament,  
to receive His blessing, and to share in the fellowship  
of other Christians. The very prospect is enough to make  
our heart leap for joy. The psalmist felt this way, and we  
should too.

Churchgoing is more than a duty. It is a foretaste of  
the worship of the saints before the heavenly throne.

A. we shall be glad indeed to enter at last that celestial  
"house not made with hands, eternal in the heavens."

### "Jesus Christ As: Lion"

Text: Rev. 5:5, Behold the Lion of the tribe of Judah, the root of David."  
Gen 49:9-10,

JUDAH IS A LION'S WHELP: FROM THIS TREY MY SON, THOU ART GONE UP: HE STOPPED  
DOWN, HE COUCHED AS A LION, AND AS AN OLD LION; WHO SHALL ROUSE HIM UP?  
THE SCEPTRE SHALL NOT DEPART FROM JUDAH, NOR A LAWGIVER FROM BETWEEN HIS  
FEET, UNTIL SHILOH COME; AND UNTO HIM SHALL BE THE GATHERING OF THE PEOPLE  
BE."

In a recent conversation with several people, we were discussing different nationalities and races. We may make jokes about them and find humor in the various things that are done by certain nationalities or clans, but we must draw one conclusion. That conclusion is that there are very definite and identifiable traits or patterns of behaviour to be found in each nationality. If we analyze this sincerely with no thought of being derogatory, we can see this to be true. For instance we talk about "Hard Headed Dutchmen," or "Stubborn Krauts." If we look at the people of German extraction we can very definitely see that these are traits which run through this race. (I happen to be of German extraction and therefore no one need feel I am picking on them.) We talk of the frugality or tightness of Scottish people, and if we know people of Scottish descent, we can see this definite trait. (I also happen to have a good friend who is Scotch, and he is rather tight.) But we cannot just make general statements and find they are a blanket statement which applies to the entire race. But suffice it to say that races and nationalities follow a definite pattern.

The Scripture we read this evening is a good illustration of this point. Judah was first ~~and~~ an individual, and then a tribe. The person of Judah is alluded to in the beginning of this chapter, vs 2. The word "His" is used, denoting an individual. Then in vs 3, the name Judah is used in a personal singular sense. But then in vs 4, we read that Judah reverts back to the tribe, and the word, "Their" denotes a plural group.

As we look at this particular Scripture we see that it is a history of what took place following the death of Joshua, and how the tribes of Judah and Simeon captured the land surrounding them including Jerusalem. Now if we are looking for behavioural patterns for certain tribes or nationalities we can see here that Judah follows in the pattern set for it in the very blessing given to the tribe's namesake, Judah the son of Jacob. Let us turn to this portion of Scrip-

ture as found in the 49th chapter of Genesis. Jacob begins his blessing of Judah in the 8th vs. At the very outset of this blessing Jacob lets it be known that Judah would be praised by his brethren because he would be the strong warrior and deliverer for them. His enemies will be overthrown and the illustration of his enemies ~~having~~ necks or throats being in his hands would signify that he would strangle them, or cut them off.

All of the other tribes would come to the point where they would do obeisance to Judah. Jacob then compares Judah with the life span of a lion. First it is a whelp, a young cub. The comparison is to a lion killing its prey and then devouring it and going away from it, vs 9b. Then the lion is pictured as crouching down, and getting ready to spring. If you have perhaps never seen big game pictures of how lions do this, we can see the same actions in the life of an ordinary housecat. They will spy a bird outside and though the cat cannot get at the bird, he will crouch and run back and forth in simulation of ing what comes naturally to him. And then Jacob pictured Judah as an old lion vs 9d, and who would be willing to disturb him? Although a lion may grow old and even feeble, he may lose his teeth and become weak. Yet, there is still that certain strength of the animal so that he could reach out and still use his claws with strength and fury. Who is going to fool around with him just because he is old? Thus Judah the son of Jacob is blessed with the traits of a lion. But Jacob goes on in his blessing in vs 10, to signify that Judah was going to rule. He depicts something that was going to come about in the future, and some things that would come about in the very, very distant future. He predicts that the Sceptre, or the sign of kingly reign would not depart from Judah. From the tribe of Judah would come those who would continue to rule endlessly. Vs 10b, the Revised version has "nor the ruler's staff from between his feet," again meaning the endless reign of the tribe of Judah.

The tribes of Judah and most of Benjamin were loyal to the House of David, when the other 10 tribes broke away, around 922 BC following the reign of Solomon. It was mostly downhill then for Judah the Southern kingdom until under the Roman Empire around 63 BC Judah's territory became Judea.

Now these things are significant if we look at it from the standpoint of God's overall plan for mankind. It was predicted and prophesied that the Messiah would come from the House of David. Isaiah spoke of this and the angel told it to Mary when she was told she was going to have a child by the Holy Spirit. We read that Joseph took Mary from Nazareth in Galilee to Bethlehem in Judea for the ~~taxation~~ census registration and how Jesus was born there. This was the birth of the Messiah, the anointed one of God who was to follow in David's royal line. When we trace His genealogy we find that He was descended of David, but He also was descended of Judah from whom the Houses of David came.

Here then was the fulfillment in Jesus Christ of the first portion of the 10th verse of this 49th chapter of Genesis. But there was more to come.

Jacob blesses his son Judah in the latter portion of this 10th vs with the words, "Until Shiloh come; and unto Him shall the gathering of the people be." This is thought by some Biblical scholars to mean the city of Shiloh and therefore they find no significance in it. But if it is used to apply to Jesus Christ then it becomes an altogether different meaning. Shiloh means "Peace", and what was one of the predictions ~~about~~ about Jesus? "The Prince of Peace. Of the increase of His Government and peace there shall be no end, upon the throne of David." He would be the Prince of Peace.

But this particular prophecy has to do with the coming of Christ when He will rule upon the earth in the millennium of peace. This is still to come and will only be fulfilled at His second coming.

In the 5th chapter of the book of Revelation, the 5th vs we read of Jesus as being, "The lion of the tribe of Judah, the root of David." This would show Him forth as the one who would wield the sceptre ~~for~~ all time as the one spoken of by Jacob in the blessing of his son Judah.

We can perhaps see this more fully when we realize that a lion symbolizes power, strength, might, the voice of God and Peace. Judah was the royal tribe, and a sign of royalty was the lion. So it is significant that we come to know that Jesus Christ was the Lion spoken of by Jacob.

But we need to know that Jesus Christ As The Lion, poses no real threat to those who follow after Him. A part of the symbolism of the lion is that ~~xxxxxxxx~~ this animal can be gentle and mild as well as fierce and threatening. But Christ as the Lion is the one who will come and rule the world with peace and power.

(Illustration of "The Appealing Christ")

Christ will appear in the streets for all to see when He returns. But He needs to be in the hearts and lives of believers. And He needs to be most especially in the Church. It is here that we should learn of Him, and get to know Him. It is here that we need to understand that He is many things and not least among them is that He is the Lion of God sent to rule and reign and bring peace ~~xx~~ ~~xarrik~~ to all who would know Him and follow Him.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Palm Sunday April 3, 1977  
The Rev. Ralph C. Link, Pastor

Mrs. Kay Morris, Organist and Choir Director  
Helen Hilliard, David Knauer - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude: "All Glory, Laud and Honor" J.S. Bach  
"Processional Hymn No. 135 "All glory, laud, and honor"  
\*Scripture - Choral Amen

\*Exhortation

"Confession (In Unison) "O Lord, whose way is perfect,  
help us, we pray thee, always to trust in thy goodness;  
that, walking with thee and following thee in all  
simplicity, we may possess quiet and contented minds,  
and may cast all our care upon thee, for thy carest for  
us; for the sake of Jesus Christ our Lord. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

Pastor: "O Lord open our lips.

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: Matthew 21: 1-17

Hymn No. 133 "Ride on! ride on in majesty!"

\*Affirmation of our Faith (Apostle's Creed)

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory: "Hark! A Voice Saith, All are Mortal" Bach

Anthem: "Open The Gates of The Temple" Knapp

Sermon: "JESUS CHRIST AS SON OF DAVID"

Prayer and Lord's Prayer

Hymn No. 136 "Hosanna, Loud Hosanna"

Benediction and Three Fold Amen

Organ Postlude: "The Palms" Faur'e

The Palms have been placed on the Altar in memory of  
Mr. & Mrs. John J. Sweeney by the Alvin Tait Family.  
You are welcome to have them after the Service -

The Ushers will pass them out.

Serving as Ushers today are: \*Allen Botacchi,

John Redman, Bob Knauer, Dan Bosko and Charles Penar.

Mr. & Mrs. Harry Davis will greet the Congregation

at the door today.

Nursery will be provided today by Mrs. Dru Ransel,

Mrs. Doris Zavacky and Lori Zavacky.

Hospitalized: Jim Maloney - Allegheny General Hosp.

Mrs. Grace Charlton, Mrs. Granville Cooper, ~~CATH MATTICA~~

Rev. & Mrs. Granville Cooper are celebrating their

59 th Wedding Anniversary today.

George MacKinney would like to thank the Congregation  
for cards, prayers and flowers during his stay in  
the hospital.

We welcome the following persons into our Church  
Fellowship today.

By Confirmation: Jeff Campbell Patricia McWilliams

Brenda Marburger David Snyder

Marcia McBride Ricky Vinroe

Letter of Transfer: Mr. & Mrs. Donald Gray

Profession of Faith: Mr. Kenneth Hoover

Debra J. Nagy

JoAnn Nagy

We wish to thank the Women's Fellowship for the  
flowers for the Confirmands today.

We wish to express our sincere sympathy to the family  
and friends of Mr. Orrin Campbell and Mr. Leo Baldauf  
who both passed away this week.

Mon. - 7:30 P.M. - Women's Mary Frugh Circle meeting.

> Wed. - 7:30 P.M. - Lenten Service - Council meeting  
will follow the Service. ~~All Shulds Attend~~

Thurs. - The Newsletter will be published - please have  
all material in by Wed.

> Thurs. - 7:30 - Maundy Thurs. - Holy Communion - there  
will be Nursery for this evening (Thurs.)

> A social hour will follow in the Undercroft after the  
Service for both old and new members on Thursday.

> Fri. - 7:30 - Holy Communion on Good Friday. There  
will be no communion on Easter ~~Evening~~ <sup>AFTER</sup> ~~No~~ <sup>No</sup> ~~Communion~~

> Tonight - 7:00 P.M. - Kay Morris will have a Recital  
at St. Peter's Episcopal Church, 218 E. Jefferson St.

WELCOME VISITORS. - Last Lily Chapel  
BELLERS 6.75 (Sec & 76)

"Jesus Christ As: Son Of David"

Text: Mt. 21:9, Scripture: Mt. 21:1-17

Familiarity 2 Palm Sun story

Thus: compare 2 hypothet illus Butler,  
political figure etc.

Re\_ lt: thoz 4 & thoz against=party, tv,  
newspaper etc.

This in Jeru; 2½ mill, rode donkey=peace  
Salutations=vs 9, vocal & wat they did=  
vs 8=comp 2 Jehu, 2 Ki 9:13, on stairs  
acclaim Js as King, 3 of Dav=peace  
vs 9B.C. Blessed=Jud Macca, Temp cleans  
take from Antioucus Epiphanes=Hannukah  
palm branch, Ps 118:25, 26  
Save now=hosanna

Mixed multitud, Pro & Con=Good Friday  
Easy stand yell in crowd, hard stand alon  
(Illus:General, Frederick Great)

Js ride our harts 2day, Ask group Blong 2  
No want for or agains:Want us with Him  
Need cut from crowd just draw near,  
as near as comf 2 cum, & no giv over 2  
Him completely, & 2 His cause

Tomorro shop, office, mill, no stand & curs  
insted stand 4th bold, courag, THIS THE XP  
SON OF LIV G, MY SAV & KING. I HIS & HE  
MINE, BLESS B HE WHO CUM NAM OF LORD.  
HOSANNA IN HIGHEST.

"Jesus Christ As: Son Of David"

Text: Matthew 21:9,  
"AND THE MULTITUDES THAT WENT BEFORE, AND THA' FOLLOWED, CRIED, SAYING, HOSANNA  
TO THE SON OF DAVID! BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD! HOSANNA  
IN THE HIGHEST."

Scripture: Matthew 21:1-17

I am sure that almost all of us know the story of Palm Sunday. We have heard the Scripture many times, and perhaps we have heard it preached about many times as well. It is very difficult I am sure to think of something such as this story because we are looking at it from the context of a time and age far removed from us. But just suppose we could put it into our day and age. Should we see it in a different fashion or manner.

Just suppose for instance that a political figure began to gain prominence in our country. Let us say that this man came from a very obscure beginning. Little was known about him, and little heard from him until he reached the age where he almost was too old for the Junior Chamber of Commerce, and almost too young for the Senior Chamber of Commerce. But suddenly he here was in the spotlight. He was now only attracting much attention by what he says, but also by what he does. To say the least, he is unorthodox.

And suppose that an occasion has arisen where most of the populace of Butler County are in attendance within the city. The streets are packed with people. And suddenly at Howard Johnsons on North Main Street an old 1948 Volkswagen convertible starts down the street. Seated in the open car on the ~~top~~ top of the back seat, is this up and coming political figure. In front of the car we see a group of motley rag tag people leading the way. Following the car is a group of equally rag tag people. As the procession slowly winds its way up Main Street, we can see the mixed reactions of the crowd. There are those who are questioning others, wanting to know who this fellow is. There are those who recognize him from the pictures printed in the Butler Eagle. And as the procession wends its way up the street, waves of shouting and cheering can be heard. The noise breaks forth in wave after wave acclaiming this personage as the one to solve the problems of city and county.

But suppose that this man were to ride up to the Courthouse and stop the car, and alight and ~~get into the~~ mount the Courthouse steps and enter the building.

Suppose very shortly we see some County officials being evicted from the building  
are angrily being shoved or pushed outside. And then following this, the man  
comes out of the building gets into the car and drives off.

In this context perhaps we could understand the Triumphal entry of Jesus Christ.  
We would be able to understand where we stood if we were a part of that crowd.

probably  
Our reaction to him would be based on the fact of whether he was a Republican or  
a Democrat, and whichever side we were on. ~~The~~ support or rejection of him  
would be determined by many others after considering what had been written or  
said about him in the newspaper or on television. But one thing is certain, and  
that is, the majority of people would either be for or against him. There would  
be very few who would say, "Well I don't know." Most certainly the County  
officials would have no love for him, and this would cement their desire to have  
him removed from the political scene as soon as possible.

Now this is exactly what took place in Jerusalem when Jesus Christ rode through  
amid a throng of probably 2½ million people in Jerusalem at that point.  
t' streets on a lowly donkey, <sup>A</sup> What really stands out more than anything else  
is the salutations given to Him as He passed through this multitude.

We see this in the 9th verse, "And the multitudes that went before, and that fol-  
lowed, cried, Hosanna to the son of David." They not only showed this vocally,  
but they showed it in what they did. We read in the 8th verse that they spread  
their garments in the way. This is what had been done when Jehu ~~xxxxxx~~ was  
anointed as king of Israel as recorded in 2 Kings 9:13, where we read that they  
spread their garments on the stairs for him to tread on. At this point they are  
acclaiming Jesus as King by spreading their garments before Him, and by calling  
Him the Son of David. They are seeing His entry on a donkey as being the entrance  
of a king in peace, or to bring peace, but more importantly they are seeing Him  
as the one to succeed to David's throne.

But many of these people are seeing a deliverer from their enemies and this is  
w they were shouting, "Blessed is He that cometh in the name of the Lord;  
Hosanna in the highest." Hosanna means, "Save now." And the term "Blessed is  
He that cometh in the name of the Lord," is from another time in Jewish history  
where ~~Simon~~ Maccabeus recaptured the Temple from Antiochus Epiphanes and his army  
*JW MAS*

and cleansed the Temple from the desecration it had been given over to. ~~xmix~~  
The celebration of this cleansing became the celebration of Hannukkah, and during this festival palm ~~xxxxxxxx~~ branches are used, and a portion of the 108th Psalm is recited, the 25th & 26th verses which read, "Save now, I beseech thee, O Lord; O Lord, I beseech thee send now prosperity. Blessed be he that cometh in the name of the Lord." This could read instead of "Save now," Hosanna. So we see that Jesus was ~~xxxx~~ being hailed as a King, as a deliverer, and as a Saviour. But one thing is certain in all of this, and that is the fact that many who were for Him turned against Him in a few short days. We see from this that it is easy to stand in the midst of a shouting mob and give vocal support when everyone is doing it. But it becomes a different matter to stand alone.

(Illustration of Frederick the Great, and one of his generals disapproving of the ridicule of Christ taking place)

My friends, Jesus is riding into our lives this very day. He is asking us which group we belong to. He doesn't just want us to be against Him, nor does He want us to be for Him. <sup>merely</sup> He wants us with Him. We need to cut ourselves off from the crowd that just draws near to Christ, just as near as it is comfortable to come without being given over to Him and His cause completely. He wants us to stand forth boldly and courageously and say, "This is the Christ, the Son of the Living God, my Saviour and my King. We are His and He is ours. Blessed is He who cometh in the name of the Lord. Hosanna in the highest."

ST. PAUL's UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Preparatory Service April 6, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Jeff Campbell, - Acolyte

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ORDER OF WORSHIP - 7:30 P.M.  
PREPARATORY SERVICE  
Prelude "O Come and Mourn With Me"  
\*Processional Hymn No. 5 - Pg. 3 "Church In The Wildwood"  
(Old Favorites)

\*Ascription - Choral Amen  
\*Invocation  
Scripture Luke 9: 51-56  
Offering  
Offertory "According To Thy Gracious Word"  
Responsive Reading #27 Page 578  
Anthem "There is a Green Hill Far Away"  
sung by the Chancel Choir

Sermon "JESUS CHRIST AS: LORD OF PREPARATION"  
Call to Preparation  
\*Prayers of Confession:  
Pastor: O Lord, who shall sojourn in thy tent? Who shall dwell on thy holy hill?  
People: He who walks blamelessly, and does what is right, and speaks truth from his heart.  
Pastor: Who shall ascend the hill of the Lord? And who shall stand in His holy place?  
People: He who has clean hands and a pure heart, who does not lift up his soul to what is false, and does not swear deceitfully.  
Pastor: What to me is the multitude of your sacrifices? says the Lord.  
People: Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil.  
Pastor: Hate evil, and love good, and establish justice in the gate.  
All: Whoever is wise, let him understand these things; whoever is discerning, let him know them; for the ways of the Lord are right, and the upright walk in them, but transgressors stumble in them.

Pastor:  
Prayer: In your great mercy hear me, my Father, as I confess my many sins against you and my brothers. For all anger and self-will; for all use of my strength to beat down those who are weaker; for every unholy desire and impure thought; for the love of money which is the root of evil; for hatreds and prejudices which injure others and corrupt my soul; for little sacrifices on behalf of great causes; for placing dependence in myself rather than in you, I confess my iniquity, I am sorry for my sin. O Lord, pardon my guilt for it is great. We know that you do not desire the death of the sinner, but that the sinner turn from his way and live. Grant us your aid as we strive to turn from the unrighteous ways our feet have strayed; and set us again on the path that leads homeward to you. In the name of our Lord Jesus Christ, have mercy upon us O God, and forgive. Amen.  
\*Assurance of Pardon  
\*Hymn No. 9 Page 5 (Old Favorites) "There Shall Be Showers of Blessing"  
\*Benediction  
\*Threefold Amen  
\*Postlude "Jesus, Keep Me Near The Cross" Willan  
----- \*Congregation Standing -----  
Mr. & Mrs. Robert Knauer will greet the Congregation and Visitors at the door tonight.  
Council meeting will be right after the Service this evening.  
Thursday - 7:30 (Maundy Thurs.) Holy Communion in the Pews. A Nursery will be provided for Thursday evening.  
Good Friday Service - 7:30 - Holy Communion.  
Easter - There will be no Communion.  
Men's Good Fri. Breakfast - YMCA - 6:00 A.M. - Ken Weitzel and J. W. Harmon have tickets for \$1.50.  
Women's - YWCA- 7:30 - Price \$1.25 - Tickets have to be made in advance.  
Youth - 8:00 A.M. - Meridian U. P. Church. No charge for breakfast.  
A Social Hour will follow on Maunday Thursday after the Service for old and new members of the Church.

"Jesus Christ AS: Lord Of Preparation"

Text: lk 9:51

G. Wash=2B preped 4 war is 1 of th most efectual means  
of preserving peace.

Cum disput, but batt gd/ev rage & need prep 4 all lif  
L =I wish I wud hav dum

Js examp 4 us=Lrd Irep & scrip,  
Exegete: vs 9a=cam 2 pass=ful tim G sent Son=Advent  
G 4ordain=G provis 4 man, this delib & planned  
Shud B receivup=trial, deliv 2 men & lift up cross  
" " " =go 2 heav & bak 2G

Vss 52,53=Jams & no help=Heb/Sam enemy, no involv etc  
had known wud help

(Illus Queen Victoria & umbrella)

We do same & no ask G & then regret  
Vss 54-56=Discips no underst Js & luv & Js had remind

Vs 51c=Js prep 4 wat endur,  
He ask G tak from, But G will B dun  
2 Pilate=2 this end I born, & 4 this caus cam in2 worl  
We need lk our livs & ask?=I prep?

Am I prep 4 all events?  
(Illus king & jester)

Lif shud B prep, it prep 4 etern, & also 4 all events  
This serv 4 individ prep 4 L's Sup & partak worthy  
Remem=Js Xp Lrd Irep & He prep self & help us prep  
ourself 2 partak Nu Cov & receiv Him all of lif.

### "Jesus Christ AS: Lord Of Preparation"

Text: Luke 9:51,  
AND IT CAME TO PASS WHEN THE TIME WAS COME THAT HE SHOULD BE RECEIVED UP, HE  
SIGHED DEEPLY SET HIS FACE TO GO TO JERUSALEM.

Scripture: Luke 9:51-56

George Washington once said, "To be prepared for war is one of the most effectual means of preserving peace."

Now there are those who would dispute this logic and it matters not what you think of it, the thing which is borne out in this statement is a well known truth for all of life. The very living of life is a battle. All around us the battle rages between good and evil, between the world and us. We can never overcome the world if we are not prepared. This is what George Washington was saying in this axiom. He was merely stating a truth that has been proven over and over again for century upon century. We need to know that this applies to all of life and not just for military matters.

\*\*\* Among the saddest words in human history are the words, "I wish I would have done more." These words reflect a lack of planning and preparation and this is what life is all about.

Jesus always should be our example for how we live our lives. We need to look to Him and to God's Word for the guidance we need to live each day. Our Scripture for this evening is a good example of Jesus Christ AS: Lord Of Preparation." In particular I would like for us to share together the 51st verse of this 9th chapter of Luke.

First we read, "And it came to pass, when the time was come that He should be received up." Now this is making reference to two things. But before we look at them, we need to see something else involved in this portion of Scripture. Notice what it says, "And it came to pass, when the time was come." Doesn't that have a familiar ring to it? It should, because a few short days ago we were celebrating, "In the fulness of time, God sent forth His Son," or the coming of the Christchild. This lets us know that what we are going to read about was in God's plan, or God's timetable. Therefore, it was something that fore-ordained, or pre-arranged by God.

And so the very first thing we need to note is that this was in God's provision

or plan for mankind. This is not just co-incidence, or happenstance. This is deliberate and planned.

So when we know this then we ask, "what was to happen?" And here there are two things involved. The first is that He, meaning Jesus, "Should be received up." Now for Jesus to be received up could and does mean two very definite and distinct things. First, He was to be received up before men. He was to be delivered into the hands of men to be ~~executed~~ placed on trial. After the trial He was to be received up on a cross, and lifted up before all mankind. This is point portion of the verse. the first ~~part~~ of this ~~verse~~ The second point of this portion was that He was at the point where He would go back to God. That He would be received back into Heaven. But in both or all of this is to be seen the pre-ordained will of God. This is not just the whim of Jesus Christ, nor of the Gospel writer. This is to be seen very plainly and vividly when we study the life of Jesus Christ. So this means then that the Lord God Almighty had made this Preparation for the r emption of mankind through Christ.

But then we need to look at the latter part of this verse and see what transpired next we see something about Jesus I would like to come back to just a little. later.

When we move on into the 52nd and the 53rd verses we see that Jesus was rejected by the Samaritans. There is nothing abnormal about this because the Israelites and the Samaritans were bitter enemies. A really devout and ~~exacted~~ orthodox Jew pass through on the way to Jerusalem, would not ~~cross~~ ~~cross~~ Samaria, but would take a roundabout route through Perea.

But we read that they would not receive Him because ~~it~~ His face was set to go to Jerusalem. Whatever the reason, whether they knew He was just passing through or that they did not want to have the authorities accuse them of harboring Him, we do not know. But one thing we do know and that is the people were not prepared for Him. Had they really known who He was and what His mission through their land on the way to Jerusalem was all about, we can feel certain their treatment of Him would have been different.

But you see this is the old and familiar story. We act the way we feel we should act and then we bemoan the fact that we had the opportunity to do otherwise and did not do it. If we would instead, do nothing without consulting God for guidance, and make the moves He directs us to make, we would not be regretting making wrong choices and decisions.

This is a lesson for us to be prepared for the unexpected to come into our lives and to know that God will direct us if we totally lean and depend upon Him.

This is the lesson of letting the Lord Jesus be Lord of Preparation for us.

But we see from this incident the disciples were not completely prepared for who and what Jesus was. The only thing they could think about was to destroy these people and let them feel the wrath of God. They were not prepared to offer them the love of Jesus Christ as the one who came to minister to all people regardless of who or what they were. They were not living up to the teaching and ministry Jesus Christ had shared with them these past three years. Jesus Himself has to remind them that His complete mission was to save ~~the~~ people not destroy them. He had said on another occasion and perhaps they had neither heard it or had completely forgotten the incident, "I have come to seek and to save that which is lost." At this point they were not willing to accept this as including the hated and despised Samaritans.

But coming back to the latter part of the 51st verse we read, "He steadfastly set His face to go to Jerusalem." We can only understand and imply one thing from this, and that is Jesus was prepared for what He had to face and endure. We know that ~~xxxxxx~~ in the garden He prayed that if it was God's will that He might be delivered from the cup He had to endure. But His prayer was that whatever was God's will, that it be done. And at His trial when He was actually going through with this horrible ordeal, He told Pilate, "To this end was I born, and for this cause came I into the world." He was prepared even though He would have wanted to forgo this if God told him so.

And so we need to look at our lives and ask if we can also say we are prepared.

Are we prepared for any and all eventualities which may come to us? There is an illustration I use quite often at funeral services to bring this point out.

You may have heard me use it, and perhaps you haven't. But in any event it  
be 's repeating.

(Illustration of king and jester)

This life should be for each of us a time of preparation. We need to understand that we live here, only in preparation for eternity. But we also need to be in preparation for individual events in our lives as well. Thus, we observe this service as the preparation to come to the Lord's table tomorrow or Good Friday, or both. We look inwardly and ask that God will set our hearts aright that we may come and partake worthily. Let us then remember that Jesus Christ is Lord of Preparation in that He prepared Himself and He helps us to prepare ourselves to partake of His New Covenant and to receive Him in all of life.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Maundy Thursday April 7, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Lori Zavacky - AColyte

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ORDER OF WORSHIP - HOLY COMMUNION

Prelude: "Let All Mortal Flesh Keep Silence" Warner  
\*Processional Hymn No. 158 "When I survey the wondrous  
cross"

\*Ascription - Choral Amen  
\*Invocation  
Scripture John 18: 28, 19: 15  
Even'g Prayer and Choral Response  
Offering  
Offertory Anthem: "Go to Dark Gethsemane" Swift  
Anthem: "Father Almighty" Cesar Franck  
Von Maloney and the Chancel Choir  
Sermon: "JESUS CHRIST AS: LORD OF TRIAL"  
Communion Hymn 145 "Tis midnight; and on Olive's brow"  
\*Communion Service Page 32  
Exhortation - Confession - Absolution  
Eucharistic Prayer  
Seraphic Hymn  
The Institution - Choral Amen  
Agnus Dei  
Holy Communion  
\*Prayer of Thanksgiving - Doxology  
\*Hymn of Dedication No. 36 Pg. 20 (Old Favorites)  
"In the Garden"  
\*Benediction  
\*Threefold Amen  
\*Postlude "Christ, Thou Lamb of God" Dupre  
- - - - - \*Congregation Standing - - - - -  
The Elders and Deacons will serve Communion and will  
also serve as Ushers.

Deacon and Mrs. Richard Mangel will greet the Congregation  
and Friends at the door tonight.

ND FRIDAY SERVICE - 7:30 P.M. - Holy Communion (Pew)

You are invited to the Undercroft for Fellowship Hour  
with our New Members as our Honor Guests. The  
Congregation and all those worshipping with us this  
evening. The Reception is sponsored by the Women's  
Fellowship.

We invite all Christians, regardless of denomination  
to partake of the Lord's supper with us. Please  
fill out a Communion card (found in the pews) so that  
our Church's records will be accurate. If visitors  
desire to receive credit at their home church, put  
the name and address of either your Pastor or your  
Church on the back of the card and it will be  
forwarded.

There is Nursery this evening provided by Tom and Judy  
Massart.

Prayer: Dear Heavenly Father, Easter brings to mind  
the tenderest and most meaningful associations of  
the year. It is a time for quiet reflection. Let  
us think of our dear ones who have gone on but who  
have not left us, whom we will meet again, And let  
us think of Jesus, who tells us about the immortality  
of life. We thank Thee for all the thoughts which  
Easter evokes. How grateful we are for the faith  
taught us by Jesus Christ our Lord, that because He  
lives, we shall live also, and that someday, somewhere,  
somehow, we shall meet our loved ones again and know  
them and love them and never be separated from them  
anymore. This is the faith of Easter Day, bind it  
closely and securely to our hearts and thereby bring  
us comfort and peace and joy in the knowledge that  
life triumphs over death. Through Jesus Christ our  
Lord. Amen.

## "Jesus Christ As: Lord Of Trial"

Text: Jn 18:28a

Our thots about trials

Not so Js Xp, arrest gard, no rites, no lawyer

Bound, take 2 Hi Pr Caiaph, rush Bcuz Fasso approach

Js sk=R U mess? Son Liv G?

Say NO, cud go free; YES, had 2 die

Script & Text: Js made choic set face 2 Jeru, & Cross

Js Xp Lrd Trial: if wise guy, fake thoz kill him,

insted, took abuse, endur 4 us; we prob cud not do same

Explain: Why Js sent Cai 2 Pilat? No execut, but cud,

Stephen examp.

Jews wud had 2 stone & accus must throw 1st

Wud Caia? No, had imag 2 fulf; must keep gud will all  
Blackmail of Pilat, No king but Caesar

G plan Js had 2 die, but not by Jews & had 2B crucif

Deut& & P in Galatians=Cursed ever1 that hang on tr

Js sed=2 I if I B lift up wil draw all man un2 myself

Js Xp L Trial, He endur trial, conviction, deth follow

He did 4 mankind, U & me; no group, all mankind redeem

Men realiz underst Bcam L Trial 4 ea us, & can

share with Him, at His Table spred 4 us

His invit 2 all, He that cumth 2 me I wil no wise cast

Let us cum 2 His tabl & join meal bring 2 remembranc

all He did 4 us.

"Jesus Christ As: Lord Of Trial

Text: John 18:28a,

"THEN LED THEY JESUS FROM CAIAPHAS UNTO THE HALL OF JUDGEMENT."

When we think of trials, we usually ~~picture~~ picture in our minds a nice court-room with paneled walls and nice wooden furniture. We think of two well trained lawyers to represent the two different sides. We think of a wise judge to sit on the bench and to direct the course of the trial so it remains ~~impartial~~ impartial and fair to all parties concerned. We think of a jury made up of 12 men and women who will hear the evidence given and make a wise decision based upon this evidence. But all of this never was or became a part of the trial of Jesus Christ.

He was arrested in a garden where He had gone to pray. No one read Him His rights to remain silent or to have legal counsel available for Him. He was not placed in a jail to await a hearing the next day, but instead was ~~bound~~ bound, and marched off to the house of the High Priest. Now all of these things were contrary to the law of the Jews, but they had to act fast for the Feast of Passover was approaching and this liar and blasphemer had to be destroyed. It was now or never. So it is that Jesus is standing before the High Priest of the Jews. In the Gospel of Matthew there is a slightly different account of this episode. In that story, Caiaphas asks Jesus the very pointed and loaded question, "Are you the Christ, the Son of the living God?" Jesus could have walked out of there without so much as a scratch on Him if He had wanted to. All He had to do was to say, "No, I am not the Christ, the promised one of God. I never said I was, you have the wrong man." But Jesus could not do this. He knew that He had to answer "Yes!!" He could not back down because this was what He had come into the world to do.

So it is that we come to the portion of Scripture we read this evening. Jesus has made His choice. We read last night that He had set His face to go to Jerusalem, and here we read between the lines that He has set His face to go to the cross. He has made His choice and has directed that His life be directed toward the will of God.

For ~~our~~ our text this evening I would like to use the first portion of

the 28th verse of the 18th chapter of John. (Read), Then led they Jesus from Caiaphas unto the hall of judgement.

It is at this point that we must declare that Jesus Christ is the Lord of Trial. Had Jesus been a wise acre sort of fellow, He would have smirked and sneered at these people, and they would have been the first ones He would have looked up after His resurrection. He would have gone to them and said, "HA, boy did I have you people faked out. You thought that you could destroy me, but look I'm still around and I could have told you all of this and saved you from making complete fools of yourselves." But He didn't do this and we need to thank God He didn't. Instead, He took what abuse they heaped upon Him in humility and contrition as though He actually deserved it. Which is something we would find very difficult, if not impossible to do.

Jesus was in complete control of the situation and of Himself. This doesn't mean as some would imply that He merely went through the motions, not at all.

suffered actual and intense pain through all of this. His hurts and wounds were actual and were not fakes.

In order to understand the total significance of the trial and death of Jesus there are a few things we need to interpret. First we see that Jesus was sent from Caiaphas the High Priest to Pilate. Why was this done? Why didn't Caiaphas take matters into his own hand and have Jesus killed. Well, there are several reasons for this. First of all by Roman law the Jews could not carry out the death penalty. Legally, they couldn't and if the Romans would have found out they were going to execute one of their own, the Romans probably would have tried to stop them. But had they wanted to do this secretly they could have, and in all probability the Romans would have turned their heads and ignored what had taken place. A short time following the resurrection and ascension of Jesus, the Jews stoned Stephen and no one bothered them. So it could have been done if they so desired. But there were other reasons which prevented them from killing Jesus. The main one was that the method of killing Him would have been by the Jewish law of stoning. But in order to stone Him, the one who was His chief accuser would have to cast the first stone. Would the High Priest

be willing to serve in this role? Hardly. He had an image to fulfill. He is the spiritual leader of the Jews and it would not look dignified to be putting someone to death. Besides, he would be jeopardizing his career, for this fellow was well liked by many, and to take a stand against Him was simply not the wisest thing to do at this time. So what to do with Him? Let someone else do the necessary killing of him. Make him look like a political person bent upon the overthrow of the Roman government and it was an automatic death sentence.

So this is how Jesus was turned over to Pilate for trial. But if we read on the 19th in ~~xxx~~ chapter, we find that a conspiracy had been set up to the extent that Pilate could not escape from having Jesus executed. This conspiracy took the form of political blackmail. When Pilate told the mob he could not kill their king, their reply was that they had no king but Caesar. Had Pilate insisted on calling Jesus a king, he would have been placing his job in jeopardy. And we know that Jesus was sentenced to be executed.

But regardless of how we look at this episode, we can see that God's plan is going to be carried out according to how He has said it would. Had the Jews killed Jesus, this would have rendered God's plan as incomplete. The death of Jesus had to be from people other than the Jews, and it had to be by crucifixion. To be ~~hang~~ crucified for a Jew was much worse than stoning or any other form of death. We read in the OT, and also quoted by Paul in Galatians, "Cursed is everyone that hangeth on a tree."

Jesus told His followers this would be His end, when he said, "And I, if I be lifted up, will draw all men unto myself." He was and is the Lord Of Trial. He endured the trial and the subsequent conviction and death which resulted from it, for all mankind. It was the sin of mankind that put Him on that cross and we cannot say that any one person or group did it. It was all mankind including us, because all mankind needed to be redeemed from death, which is the curse for sin.

When we realize all of this, we understand that He became the Lord of Trial for each of us, and because of His shed blood and broken body, we can share with

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

GOOD FRIDAY April 8, 1977

The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Bobby Shakely - Acolyte

ORDER OF WORSHIP - HOLY COMMUNION - 7:30 P.M.

Prelude: "O Sacred Head" by Walther, Buxtehude and Kirnberger

\*Processional Hymn 161 "Beneath the cross of Jesus"  
\*Ascription - Choral Amen

\*Invocation  
Scripture: John 19: 16-30  
Evening Prayer and Choral Response

Offering  
Offertory Anthem: "O Sacred Head" Hassler  
Chancel Choir and Roland Thompson - Saxophone  
Anthem: "God So Loved the World" Stainer  
Sung by Chancel Choir

Sermon: "JESUS CHRIST AS: LORD OF EXECUTION"  
Communion Hymn No. 462 "Jesus, keep me near the cross"  
\*Communion Service - Page 32  
Exhortation - Confession - Absolution  
Eucharistic Prayer  
Seraphic Hymn  
The Institution - Choral Amen  
Agnus  
The Holy Communion  
\*Prayer of Thanksgiving - DOxology  
\*Hymn of Dedication No. 27 Page 15 (Old Favorites)  
"The Old Rugged Cross"

\*Benediction  
\*Threefold Amen  
Depart in Silence "It is Finished"  
----- \*Congregation Standing -----

The Elders and Deacons will serve Communion and will also serve as Ushers.

. & Mrs. Charles Penar will greet the Congregation and Visitors at the door this evening.

We invite all Christians, regardless of denomination to partake of the Lord's Supper with us. Please fill out a Communion card so that our Church's records will be accurate.

If Visitors desire to receive credit at their home Church, put the name and address of either your Pastor, or your Church on the back of the card and it will be forwarded.

\* \* \* \* \*

One wonders why a day that memorializes torture, pain and death should be called Good Friday. The answer, of course, is that the Greatest values of life do not come out of the fortuitous and the easy, but out of the hard and the difficult. Christianity is no sweetly textured faith by which its adherents are carried to the skies on flowery beds of ease. It is a rigorous faith, the essence of which is found through self-denial and sacrifice.

And those who meet its challenges will find that Good Friday is good indeed, because behind this inscrutable universe, filled as it is with hardship and suffering, there is a good God, One who cares, One who loves everyone of us. The basis of the great message of Good Friday is this: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

This is perhaps one of the few greatest truths in the whole world. Despite all of the suffering, struggle, disappointment and sorrow in life, there is a God who cares, who understands. He esteems us so highly that He gives us freedom, and in this freedom we often hurt ourselves. But then He picks us up and lovingly supports us in our pain and struggle.

"Jesus Christ As: Lord Of Execution"

Text: Jn 19:16

Gd Fri end lent, blak & blek

We kno end story & Good, event shud thril harts all

Yet not so, peop no commemor as once did

play dwn Bcuz disturb peop, & dmand chang in us

Js brot early AM 2 Pilat & he Blakmail cruci Js

Js scourge: explain,

follo this Js soldier barrac, mosk, thorns etc.

Think art concep neat, clean, towel drape etc.

NOT SO:naked, flies, gnats, limp & 9 to 3,

most peop die 2,3 day, maybe week or 2, but Js quik

no sissy, it Bcuz beat, weak no sleep, exhaust, heat &

dehydra

(Illus S. America man)

this prove Js no weakling, sissy

But again no had go thru with, cud say no & avoid

did willing, & L of Execu, He master it, not vice/vers

"I hav powr 2 lay dwn lif, & pwr 2 tak up again"

Crucifix demonstrate this

Wat duz mean? Wat shud mean?

(Illus man unable 2 close hands)

Js xp nev bin abl clos hand sinc crucifix

Ope & extend 2 all who cum 2 Him

Stretch 4th luv 2 needy world, extend invit join Tabl

Ask join Jim victory which comemor this Sacra

Let us cum 2 His Tabl & do this Remem of Him

"Jesus Christ AS: Lord Of Execution"

Text John 19:16,  
WHEN DELIVERED HE HIM THEREFORE, UNTO THEM TO BE CRUCIFIED. AND THEY TOOK JESUS,  
AND LED HIM AWAY.

Scripture: John 19:16-30

Tonight we draw our lenten services to a close. Each service we have looked at Jesus Chirst as being depicted as a name or a title. Tonight we look at him as The Lord of Execution. This doesn't mean that He was an executioner. It means quite the contrary. It means that He even though He was the one executed was complete Lord over it. Today we commemorate one of the blackest and bleakest days in the history of mankind. It can only be called Good Firday because we know the end of the story. But the events which transpired on this day are the events which should thrill the heart of any and all people. Yet, this is not so. When you think of what God did for us, Good Friday should be a day we remember each day of our lives.

We have a tendency to play down many of these events because it disturbs some people to hear about it. But the real disturbance is that it was not a pretty picture to portray and because of this it is a picture that paints for us the sacrifice made for us, and it demands from us a reversal of what our lives are. Let us look at some of the events of this day. Jesus was brought before Pilate early in the morning. We may think that because our judges do not open court until 10:00 or after that Pilate held such a court. This isn't so. It is probably more correct that Jesus was brought before him around 6:00 or 7:00 A.M. A trial was held before Pilate on that morning and although Pilate did not want to accede to the wishes of the crowd, he was blackmailed into releasing Jesus to be crucified. The people used the cry that they had no other king but Caesar and that anyone who set himself up as a king deserved to die. This was logic Pilate could not refute and so he agreed to release a ~~known~~ known criminal to show the mery of Roman law in granting amnesty once a year to anyone they felt should have it, but that another one had to take that criminals place. Thus Barrabbas is released and Jesus is sentenced to death.

But before Pilate has him released for crucifixion he has Him scourged. Now you may have been taught or told that this was just a whipping, but this isn't true.

Scourging as done by the Romans was as brutal as crucifixion. Many times a criminal died while being scourged. ~~xxxxx~~ The whip that was used was made of a lead handle covered with leather. This same lead, leather covered handle would have been the one they beat Jesus on the head with when they mocked Him as a king. The whip was made up of usually 12 straps of leather fastened to this handle. Each strap had a piece of lead embedded in the end. It was sharp and much like the talon or claw of an eagle. The person to be scourged was tied to a post with his back bared. The whipping began and proceeded until the victim had been thoroughly beaten. We may think that all it involved was a few lashes and inflicted several red welts. But the person doing the whipping would hit the ~~xxxxx~~ straps on the person's back and then pull it back sharply. Thus the pieces of lead would dig into the back and when pulled back would pull out pieces of skin. Following the scourging the back of the victim would be reduced to ribbons of bleeding flesh.

Following this beating Jesus was taken to the barracks of the soldiers where He was given a crown of thorns which pierced His head and made it bleed, and He was given a purple robe of no ality and made fun of. All the while they were smacking Him on the head and in the face and spitting at Him. Then He was ready to be crucified.

Here again we see the complete degradation a person thus killed endured. We see artists drawings which depict this a merely a nice neat form of Jesus with no evident marks on Him, hanging rather limply on a cross, with a towel draped around His waist. Not so. He was stripped completely naked and nailed in such a way that His body would sag and pull against the nails. He was exposed to the elements of the hot sun, and the flies and gnats sitting on his bleeding body, and being unable to drive them off. Some people went mad under this torture. It usually took several days for a person to die this way. Sometimes someone lasted as long as 2 weeks. But it isn't a pretty picture to contemplate is it? Jesus hung there fore 6 hours, from 9 in the morning until 3 in the afternoon. It wasn't because He was a weakling or a sissy. It was because

He was completely exhausted from lack of sleep, by a severe scourging, by the physical activity of carrying a heavy green piece of wood, and by the natural elements dehydrating His body.

A man in South America several years ago decided that to observe Good Friday he was going to have himself crucified. His friends nailed him on a cross and stood it upright. He was to be on the cross 3 hours and then his friends were to take him down. He lasted about 15 minutes at which point he was screaming to be taken down. His friends did so and while being unfastened lying flat on the ground he was in excruciating pain. This should prove beyond a doubt that Jesus Christ was not a sissy or a weakling. Had He been so He could not have lasted 6 hours on the cross. But you see He did not have to go through with all of this. As we pointed out last night He could have avoided all of it by simply stating that He was not the Christ, and that He was not the Son of the Living God.

He knew that through His God's plan had to be carried out if it was to be carried out at all and so He willingly did this and endured the cross and the agony as well as the shame that went with it. So then we must say that He was the Lord of Execution. He was the master of it, and it was not the master of Him. He once said "I have power to lay down my life, and I have power to take it up again." And He demonstrated this in the crucifixion.

Now what does all of this mean to us? What should it mean?

(Illustration of man being unable to close his hands).

Jesus Christ has never been able to close His hands since His crucifixion. He has them open and extended to all who will come to Him. They are stretched forth in love to a needy world. He extends His hands in invitation this night to join Him at His Table and to join in His victory which we can commemorate through this Sacrament. Let us come to His Table and do this in Remembrance of Him.



Jn 19:25-27

Emotions involv Pass story: Js dutif Son  
Js ork prep & minis, Mary 4get He go  
" lv & do gud, then bad bros/mom cum  
2 tak hom, He mad

This caus alien & Mary torn tween 2  
J & Pass, (70 Mi Naz)

Tri entry, Pilate, deth scene & thots-  
Bhold this child is set 4 fall & rising  
of many in Is.; & 4 a sign which shall B  
spoken against, yea a sword shall pierc  
thru thy soul also.

Felt sword this pt, Centur let mov clo:  
Js condition, TEXT, introduction  
probably real meaning

But possib:slip uncon/cons & C Mayy,  
remem use by G, gaz tear st face C WHY  
Say: lk me, I Son G, I Son Hiest, I sit thr  
Dav. Sum yet 2 cum. This 4 U & mankind  
U Bhold G, not flesh/blud, I hang divest  
clothes, dignit, & why? 4U, & so I hand  
over son John, Bhold thy mother  
Perhap hid mean, but 1 cert=Js no 4get  
import fam & parents: 3rd word embody=  
Grtr luv no man than this man lay down

Good Friday 1977

Third Word: Woman, behold thy son!  
Behold thy mother!

John 19:25-27,

Involved in this portion of the Passion story are many a multitude of emotions. Jesus had been the dutiful son for some years, working as the village carpenter in Nazareth. He had supplied the family with a living, all the while preparing Himself to be ready for the call of God to minister. Mary had known of what the angel had told her that He was to be great and how He was to rule over the house of Israel forever, and that He would be called the Son of God. She knew that all of this was to take place, but perhaps she had lulled herself into the belief that all of this would transpire by degrees.

But one day Jesus had probably informed her that the time was right for Him to leave the carpentry trade and begin to minister for God. So He left Nazareth and soon reports began to filter back to His hometown that He was doing wonderful and marvelous things. But then stories began to be told of His madness and claims that He was the Son of God. There was opposition to His ministry and Mary believed that she needed to act on His behalf. So she and His brothers went to where He was preaching in a certain house and sent word that they wanted to see Him. But they went there because they believed He was insane and they were going to take Him home and care for him.

In all probability this alienated Jesus from His family. His brothers perhaps would have no more to do with Him, and Mary in order to keep peace in her household, would neither condemn Jesus nor take sides with Him. She probably acted as though He did not exist.

But then word would have been received that the opposition had grown so great there was talk of His being killed. Perhaps Mary had heard or known that Jesus was to be in Jerusalem for the Passover, or she traveled the approximate 70 miles with the rest of her family to celebrate the Passover there. Whatever the case she was there. Because of the great stir caused by His triumphal entry, coupled with His arrest and trial before Pilate, this event was probably the focus of attention. Thus Mary probably knew many of the details and perhaps drawn by a love only a mother can have for a son, whether that son be good

or bad, she was there at the scene. In all likelihood she witnessed most of what took place and she found herself standing at a distance from that cross looking at the agony of her son. She was probably feeling the intense torment of her very soul to see her beloved tortured and abused in this manner.

As she stood near that cross keeping a silent vigil her mind must have returned to a day when she had taken the baby boy to the Temple to present Him to the Lord, and the aged man Simeon had held Him in his arms and had told her, "Behold this child is set for the fall and rising of many in Israel; and for a sign which shall be spoken against Yea a sword shall pierce through thy soul also." She was now feeling that sword piercing through her soul for here was her son branded a common criminal, and suffering the very humiliating and degrading death upon a cross. No self-respecting Jew would want to be executed this way. It was a curse upon them as quoted in OT scripture.

As the time ~~was~~ slowly ticked away, and the majority of the curiosity seekers and thrill seekers had dispersed and gone home, Mary and the other women along with John were probably the only ones keeping their silent vigil. The centurion standing guard, perhaps feeling a twinge of pain because he knew that one of these women was the mother of the criminal in the middle, beckoned them to come nearer and even to speak to him.

As Jesus looked down from that cross in his tortured state of body and mind probably had difficulty seeing what was taking place around him. His eyes were probably swollen from lack of sleep, from the buffeting He had taken from the Roman soldiers, from the torture of the bright sunlight for part of the time while hanging there, and from the salt burning and stinging His eyes from His sweat, mingled with the blood ~~from~~ which flowed from the wounds on His head. And as His mother and the other women, along with John moved into His view, He must have looked upon them with the old love that one has for family and friends. The torture of being crucified, and the sense of aloneness was probably overwhelming to Him and to see that ~~ex~~friends some friends, as well as His mother had not completely deserted Him must have been some comfort to Him. But strangely enough He imparts words to them that appear to be for their comfort.

"Woman, behold thy son! Behold, thy mother! Strange that He should be concerned w h His mother and a friend at a time like this. One of His last acts seems to be one of taking care of the needs of His mother. Perhaps Jesus was concerned that because Mary had seen fit to appear at His execution His brothers would not permit their mother to return to their home. He may have been thinking that the public shame of His execution coupled with the loss of dignity and pride which such an event would produce in a family could result in her being ostracized by family and friends alike.

So as the dutiful son He must have gazed at her as best He could and shown His complete love for her by handing her over to the care and keeping of His beloved friend John. In this sense He was making her the mother of John, and making John the adopted son of Mary. Almost like an introduction, "Mother, this is John, John I'd like you to meet your mother Mary." Now all of this is most probably the real meaning of this last word.

I would like to submit a possibility of yet another meaning which could have been hidden in this and which perhaps is often overlooked. As Jesus was hanging there and going through the physical torture of this execution, He looks down toward the foot of the cross and sees there the faces of some people He knows. As the time wore on He would slip in and out of the unconsciousness this torture would produce. He would be in deep pain and agony and unaware of what was taking place and then He would be aware of things and people around Him. And so at one point He was aware that Mary was there with the other women, and there was John. The upturned face of Mary betrays the pain she is feeling for Him. He thinks of the love she gave to Him, and as He realizes that she was used by God, to bring Him forth, He knows that she gave of her time and of herself to raise Him. Thus as He gazed into that tear stained face, He saw the questioning glance of, "Why?" "Why all of this? How will this prove God's plan?"

It is that in order to explain as simply as He can He merely says, "Woman, behold thy son!" He is saying in this, "Look at me. I am the one God said you would bring forth by the Holy Spirit and that I would be called the Son of the highest. I am the one ~~whom~~ of whom it was said He would sit upon the

throne of David, and of my kingdom there shall be no end. Some of this is yet to come. But at this point in time this is what must take place. Can't you recall my words that this would be necessary for me? Remember how you told me Simeon had said that I was set for the rise and fall of many? This is it. Look at me! What I am going through is for you. This is for all mankind. Look at your Son now and know that this is a necessary step to save you and all mankind from their sins. I hang here divested of my clothing, my dignity, my pride as a human, and as an individual. And Why? For you. You have known me as a dutiful son, as one who took care of you. But I am the Son of God, and when you look at me you are beholding God, and not flesh and blood. and so because of this I must hand over my duty as an earthly son to another one who can care for you now that I will no longer be with you. And so John, "Behold, thy mother." Perhaps this is the hidden meaning we do not see. But whatever the case may be, one thing is certain, and that is Jesus never forgot the importance of the family. During His dying moments He was concerned with the comfort and needs of others. He gave us the example of taking care of the needs of parents and establishing the family relationship. This third word is just another part of the embodiment of what He said when teaching His disciples, "Greater love hath no man than, that a man lay down His life for His friends."

WILL HE BE LIVING AMONG THE DEAD?

HE IS NOT DEAD, HE IS ALIVE!

HE IS ALIVE!!

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

EASTER

April 10, 1977

The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Mrs. Cyndie Sybert, Youth Choir Director  
Helen Hilliard, David Knauer - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude: "Trumpet Voluntary" and "Trumpet Tune"  
Played by Rich Isaac, trumpet, and organ Purcell

\*Processional Hymn 167 "Christ the Lord is Risen Today"

\*The Ascription - Choral Amen

\*The Call to Worship

Minister: This is God's morning. There is no force that can conquer Him, no power that can hold Him.

People: He is risen from the dead; He has passed out of death into life.

Minister: Therefore, we proclaim the Easter news, the Good News of the Resurrection. We proclaim the Good News that we too can pass out of death into life.

People: We declare that our faith has to do with life. We declare that Easter is the dawn of a new day through Christ. We affirm that we are a people concerned with the real and daily world that is, and the life that shall be.

All: Glory be to God and Amen.

\*Gloria Patri

The Easter Scripture: Matthew 28

The Youth Choir Anthem: "Hosanna" Gregor

\*The Easter Prayer (In Unison) O God, grant to us the joy of sharing in the life and death and resurrection of our Lord Jesus Christ. Grant that through Him we may become a new creation in which the old things have passed away, and in which everything has become new. So grant that even here and now we may die to sin and be reborn to righteousness. May we live and be so one with our risen Lord that, when life ends for us in this world, we may know that death is but the gateway to eternal life. Deliver us from the fear of death; and make us to know

;

that death is not the end of life, but the beginning; not the twilight, but the dawn; not the midnight, but the breaking day. Grant us the complete assurance that beyond death there is a life where we shall live forever with our Lord. Give to each of us the confident Easter assurance that life is stronger than death; through Jesus Christ our Lord. Amen.

\*Praise

Pastor: Praise ye the Lord!

People: The Lord's name be praised.

\*Doxology

The Offering

The Offertory: "Christ The Lord Is Risen" Fetler

Chancel Choir and Trumpet

Dedication of Choirs, Choir Directors and Organist  
The Chancel Choir Anthem: "Why Weepest Thou? He is Risen" --Hamblen Sung by Cyndie Sybert and

Chancel Choir

The Sermon: "JESUS CHRIST AS: LORD OF LORDS"

The Sermon Prayer and Lord's Prayer

\*The Hymn of Triumph 173 "The Strife Is O'er The Battle Done"

\*The Benediction and Threefold Amen

\*The Postlude: "Charconne" Couperin

\*Congregation Standing -- -- -- -- Serving as Ushers today are: Wally Feder, John Snow, Mont MacKinney, Herb Shearer, Steve Vargo. Nursery will be provided today by Brad and Judy Vinroe and Lynne Bosko.

There are 65 Lillies around the Chancel today. If you are taking yours home please pick it up right after Worship today. The rest will be given to Shut-ins

NO 70TH MEETING

We hope you have a Happy Easter.  
Fri - 6:00 - ARC will have a Salad Smorgasbord. This will be for families, so bring table service and enough salads to compensate for your family size. Plan to attend because there will be an election of officers at this meeting. The Chet Stauffer's and Dan Bosko's are in charge.

Deacon and Mrs. Robert Dallen will greet the

Congregation at the door today.

Constitutional: Jim Maloney, Alice, Jan, & Mittica  
Welcome all visitors:

"Jesus Christ As: Lord Of Lords"

Text: Mt 28:17

(Illus: villag in Alps & no sun 3 mos)

Si. 2 Jeru 4 frends Js & dark,despair

But sudden nu & brite,lite etc vss 2-6,7

vs 8,meet obj of mix feelings,vs 9,& 2 go tell vs 10

s 11-15,stories concocted

vs 16,discips go 2 mtn,

vs 17,meet & doubt even tho most signif G did 5 man  
This react 2day,sum Bliev others doubt,quest & ask pr  
(Couple who quested bout son's deth,Red lilies)

2 sum this no answer,but G only ask 2 Bliev & accpt  
Why sum cannot do? Examps of our Blief,chair,car,etc

Neil Armstrong on moon & bliev. Prov G.Wash 2 me????

(Illus Life after Life by doctor,Readers Digest)

We find hard show Resur,but G supply proof many peop

(Illus Mr. Wolfe & his heart attack & granddotter)

G reveal luv 4 us thru Js lif,deth,recurr

He alive! He real! He Lord Of Lords!

Bill Gaither song: (our theme 4 life)

AND THEN ONE DAY,I'LL CROSS THAT RIVER,

I'LL FIGHT MY FINAL WAR WITH PAIN;

AND THEN AT LAST, I'LL HAVE THE VICTORY,

I'LL SEE THE LIGHTS OF GLORY,AND I'LL KNOW HE REIG

BECAUSE HE LIVES, I CAN FACE TOMORROW,

BECAUSE HE LIVES, ALL FEAR IS GONE;

BECAUSE I KNOW HE HOLDS THE FUTURE,

AND LIFE IS WORTH THE LIVING,BECAUSE HE LIVES.

& Bcuz He livs,we 2 shal liv. Thanks B 2 G who givet  
us the victory thru Js Ap our Lord.

He is Lord of Lords,He is risen! He is risen Indeed!

## "Jesus Christ as: Lord Of Lords"

Text: Matthew 28:17

AND WHEN THEY COME IN, THEY ARE GOING UPON THE MOUNTAIN TOP.

Scripture: Matthew 28

(Illustration of village in the hills with no sun 3 months).

Perhaps this is how we could best explain what was taking place in Jerusalem following the death of Jesus Christ. For the friends, relatives and disciples of Jesus, everything had turned to darkness and despair. All of the wonderful ideas and thoughts of the glorious kingdom of God about which He spoke were now over and done with. There was nothing to be happy about and life had lost all of its meaning. So it was that the women came to His grave filled with thoughts of His death and the sadness they were each feeling.

But then they suddenly were in an entirely new and different environment. Where once they had darkness, now they were surrounded by light. The glow of the angel with white raiment, and his appearance like lightning offset anything they had been feeling. They are given the glorious news that Jesus was no longer dead, but alive. They were told to go and tell His disciples about this.

So they hastened to do what they had been told, vs 8, and strangely enough they meet the very object of their mixed feelings, vs 9, and are told to tell the others of this glorious event, vs 10.

But others are not too happy with this sudden turn of events and so stories are concocted to overcome all of this, vss 11-15.

The disciples went to a pre-arranged place in the mountains in Galilee where they had probably met before and it is here that Jesus meets them, vs 16.

~~Even though He was there~~ So here He is the Lord of Lords. He has done something no other human had ever done. He has been raised By God from the dead. But in the midst of their joy, the human element creeps in, and we find that even though they have first hand proof of who He is, there are those who are just not quite sure, vs 17.

This is the reaction to the Master story even today. There are those who will come and worship Him and believe, and for them He is the Lord Of Lords. But

there are those for whom it must be proven before belief can be a part of their lives. Many people have asked about this and many times since the personal appearance of Jesus to His disciples, God has revealed this glorious miracle of life after death. One such incident involved a couple ~~whose husband~~ whose son had died.

(Illustration of blood red tulips from hard ground)

Now there are some people for whom this is no answer and it can be explained away for them. But for those who truly ask God for His answers to their questions there should be no doubt. He is not asking us to do anything but accept and believe. We are willing to accept many other things by faith, why can't we accept the truth of Christ's becoming Lord of Lord's through His resurrection? We can accept the fact that the seats upon which we sit will not collapse beneath us. We never question this, we just sit down. We do not doubt that we can walk when we want to, or talk when we want to, or drive, or do a hundred and one things without even thinking about it. ~~Very~~ ~~we~~ ~~find~~ ~~it~~ ~~difficult~~ Perhaps almost all of us several years ago saw Neil Armstrong walking on the face of the moon. I wonder how many of us disputed or argued that this was not really taking place in our living rooms before our very eyes. I have only heard and read of <sup>more</sup> one individual who did not believe it. But what makes something believable because it is happening on another ~~like~~ celestial body, as opposed to an event which took place on this very planet some 2000 years ago? Simply because we did not see it is not proof that it did not happen? Prove to me that there was a man named George Washington. I never saw him and neither did you. But we have written proof that he lived. And we also have written proof that Jesus Christ lived and died, and did the most unique thing that anyone ever did, He came back from the dead.

But the real proof for this is that there continues to be even to this day, revealed proof that He lives. We have this in more and more documented form than ever before. A doctor has written a book entitled, "Life After Life," in which he gives documented proof of people who have been dead for short periods

of time. ~~Annnnn~~ A condensed version of this was recently printed in the Readers Digest. If you have the back issue, I believe it was January, you would find it fascinating reading.

We find it difficult to show the resurrection of Christ because it defies description. But for those who need proof, God has supplied more than enough and He is continuing to do so even today. We can read articles and books such as this doctor has written, but nothing gives us evidence like something which hits us close to home.

Within this congregation ~~this~~ there is a man who had a very serious heart attack. During this heart attack he experienced several of the things many other people have pointed out who have been dead for short periods of time. He was able to be away from his body, sort of drifting upward from the operating table, and he saw the doctors and the nurses working on him. He saw a corridor he describes simply as being beautiful beyond words. He was going down this corridor and beyond it at an open doorway he saw the most magnificent light, and he said he knew that beyond that doorway was the Lord. But then he was brought back to this world again. I know this man is not a kook, he is very intelligent and I have spent a great deal of time talking to him about these experiences. But as he said, "Death no longer holds a fear for him, because he knows that Jesus Christ waits for him at the end of that corridor." To me the real purpose of this was brought out in the life of his little granddaughter. After being told what had happened to him she replied, "Now I know that Jesus is real and not just like Santa Claus and the Easter Bunny." God has revealed His love for us through ~~Jesus Christ~~ the life of Jesus Christ, through His death, and through His Resurrection. He is real! He is Alive! He is Lord of Lords.

~~And because He lives we live because He lives we live~~

Bill Gaither wrote a beautiful hymn about ~~in~~ this and the words sum all of this up so beautifully. I believe we should each be able to echo them in our lives and know them for the certainty they are: He wrote:

And then one day, I'll cross that river,  
I'll fight my final war with pain  
And then at last, I'll have the victory,  
I'll see the lights of Glory, and I'll know He reigns.

Because He lives, I can face tomorrow,  
Because He lives, all fear is gone,  
Because I know He holds the future,  
And life is worth the living,  
Because He lives.

And Because He lives, we shall live also. Thanks be to God who giveth us the  
victory through our Lord and Saviour Jesus Christ. He is Lord of Lords, He  
is risen! He is risen Indeed!!

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Second Sunday in Easter tide April 17, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Kelley Shakely, Mark Fry - Acolytes

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ORDER OF WORSHIP 11:00 A.M.  
Prelude: "Prelude and Fugue in E minor" J.S.Bach  
\*Processional Hymn No. 177 "Sing with all the sons of  
glory"

\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Our heavenly Father, who by Thy love hast made us, and through Thy love hast kept us, and in Thy love wouldest make us perfect, we humbly confess that we have not loved Thee with all our heart and soul, and mind, and strength, and that we have not loved one another as Christ hath loved us. Thy love is in us, but our selfishness hath hindered Thee. Forgive what we have been; help us to amend what we are; and in Thy Spirit direct what we shall be; that Thy image may come into full glory in us and in all men, through Jesus Christ our Lord. Amen."

\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
    \*Pastor: 'O Lord open our lips.  
    \*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: 1 Samuel 16: 14-23  
Hymn No. 319 "O for a closer walk with God  
\*Affirmation of our Faith (Statement of Faith) - front  
of hymnal.

\*Gloria Patri  
Call to Prayer  
    Pastor: The Lord be with you.  
    People: And with thy spirit.  
    Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory: "Musical Clocks" F. J. Haydn

Anthem: "I Bind My Heart this Tide" Conant  
Sermon: "HUMPTY DUMPTY"  
Prayer and Lord's Prayer  
Hymn No. 452 "We would be building"  
Benediction and Three Fold Amen  
Organ Postlude: "Victory" Young  
----- \*Congregation Standing -----  
The lovely flowers on the Altar have been placed by Mr. & Mrs. George Pflegh in loving memory of their "Daughter" Pam.  
Serving as Ushers today are: Robbie Vinroe, Brian Pfabe, Steve Basehore, Chris Pfabe and Bob Delen. The attendance last Sunday was 289  
Mr. & Mrs. George Pflegh will greet the Congregation and Visitors at the door this morning.  
Monday - 7:30 - The Fidelity Bible Class will meet. The Class is asked to bring small gifts for Bingo prizes for St. Paul's Home.  
Wed. - 6:30 - There will be a work night at the Church to work on the grounds adjoining the Church. The more we have the less work for everyone. Don't forget to bring your rakes and shovels.  
Hospitalized: Mrs. Virginia Beatty - Intensive Care HCMH; Mr. Jim Maloney - Allegheny General; ~~Grace Chapman~~ Mrs. Mae Dutter - Presbyterian.  
Thursday - 10:30 - Mary Martha Circle will meet at the home of Mrs. Helen Sheppeck. Nursery will be provided today by Mrs. Sandy Sheppeck, Marci Sheppeck, and Robin Knauer.  
Next Sunday we will have a pulpit exchange with The Rev. Jeff Wilson from St. John's in Evans City.  
➤ Seminar Workshops for Women presents God's pattern for Successful Fulfilled Womanhood, at Community Alliance Church May 10-13. There is a pamphlet in the office if you are interested. Early registration is less expensive.  
The YWCA Religious Resources Committee has planned a Bible Interpretation and study group, entitled "Women of the Bible," which will meet beginning April 20, 1977 In the Senior citizen housing - Cliffside Apartments - No Charge.

BUTCH MASTER - BIRTHDAY

FIRST CONGREGATIONAL CHURCH  
(National Historical Site)  
United Church of Christ  
Fourth at Oak Street  
Kalamazoo, Michigan

Earl J. Lawrence Pastor  
Karl E. Wickstrom Pastor Emeritus  
Linda Scrouf Organist  
Brent Danielson Liturist  
The Congregation Ministering to the Community  
10:00 August 28, 1977 A.M.

Prelude: "Andante" (Cremorne on Taille)  
Louis Marchand (1669-1732)  
"Andante Con Lente"  
Josef Rheinberger (1839-1901)

CALL TO WORSHIP:

Praise the Lord, all the lands!  
Praise Him with tambourines!  
Praise Him with trumpets!  
Praise Him with bagpipes!  
Praise Him with sitars!  
Praise Him with guitars!  
Praise the Lord, all the lands!

\*\*HYMN: #25 "Praise to the Lord the Almighty"

\*\*RESPONSIVE READING: # 421

\*\*\*GLORIA PATRI:

INFORMAL MOMENTS: WELCOME:

ANNOUNCEMENTS:

CHILDREN'S STORY:

SACRAMENT OF BAPTISM:

\*\*HYMN: #34 "For the Beauty of the Earth"

WORSHIP WITH PRAYER:

PRAYER OF CONFESSION:

It is to our shame, Lord, that we have sometimes drawn the circles of love much too small. In other cases, Father, we have drawn those circles of love into some rather strange shapes.

We have been sympathetic to the spiritual needs of those who are below us in social stature, but have largely ignored the

needs of those who are above us.

We can speak in glowing terms about the Fatherhood of God and the brotherhood of man, but for years we have not spoken to a brother-in-law.

As high school students we may be willing to talk to certain fellow students privately, but avoid being seen with them publicly because they are not in the "in" group.

As grade school students we may be willing to play privately with some other children, but will avoid them in the playground because nobody else plays with them either.

We have included the Blacks in Africa in the circle of our concern, but we have excluded the family down the street.

We contribute generously to the work of a rescue mission, but don't want to admit that a drunken brother is any relative of ours.

We can speak glowingly of our open-minded ecumenical outlook, but we have difficulty getting along with people in our own church.

In short, Father, we have not been very consistent in extending your love and concern to all people. God give us, we pray, a more inclusive vision of your Kingdom.

WORDS OF ASSURANCE:

PASTORAL PRAYER:

LORD'S PRAYER:

SOLO: Judy Dopke - "Bless the Beasts and the Children"

WORSHIP WITH OUR TITHES AND GIFTS:

OFFERTORY: "Voluntary in C Major" - Purcell  
Trumpets - David Solberg  
Mike Watson

\*\*DOXOLOGY:

\*\*PRAYER OF DEDICATION:

\*\*HYMN: #309 "Crown Him With Many Crowns"

SCRIPTURE: 1 Samuel 6:24-23

SERMON: "Humpty Dumpty"

\*\*HYMN: #231 "Lead on, O King Eternal"

**\*\*BENEDICTION:**  
POSTLUDE: "Grave in F Minor" - J.C.H Rinck  
(1770-1846)

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**ANNOUNCEMENTS:**

**TODAY:**

**USHERS:** Tom and Steve Amor.

**GREETERS:** the Rowland Blairs.

**FLOWERS:** the Carl Carlstrom family.

**THE ROSE** on the Communion Table is to celebrate the Baptism of Todd Albert Fisher from the Women's Fellowship.

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Today we are privileged to have the Rev. Ralph Link of Sarver, Pennsylvania as our speaker. Mr. Link was in business for himself and then returned to school and was ordained. Let us welcome Mr. Link and his family to our fellowship.

Today our Organist is Linda Strouf and assisting are David Solterg and Mike Watson on the trumpet. Our sincere appreciation to them for

helping our Worship Service.

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Today we are happy to welcome Mr. and Mrs. Albert (Linda Rengo) Fisher of Newport Beach, California, as they bring their son Todd Albert, born November 29, 1976, to be baptized. May God's richest blessing be with this family.

Maternal Grandfather is Robert Rengo of Kaleva.

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### "Humpty Dumpty"

Rom 8:28, & WE NO THAT ALL THINGS WORK 2GOTHER 4 GUD  
2 THEM THAT LUV G, 2 THEM WHO R CALMED ACCORDING 2 HIS  
PUI SE.

Daily Bib reads & chap 16 last Thurs.

Bakground: Saul s of Kish, Benj trib, 1st king Israel  
1 4 while, then do priest work, then disobey G abou  
Amalekites & cattle. D anoint king insted

EXEGESE: vss 14-23

Cp Saul 2 Humpty-Dumpty=wall, he shoul abov all  
Fall=secular liv & no spiritual=despnd & depression

F Harvey=teens suicid #1 killer 4 them,

" " say look headline & depress, this true but,,

We need spirit element 2 overshad secular

many peop no want 2 do, want wallow misery, guilt

This no mean never hav depress, but mean can control i

Had Saul tak steps lif cud hav bin diff dimension

Mat 6:33, 33 K YE 1st KINGD OF G, & HIS RIGHTEOUSNESS,

& ALL THIZ THING SHAL B ADDED U2 U.

4 Saul=entrust all 2 G & let him show wat 2 do

4mod man=turn lif 2 Js Xp, let B L & J, v our livils  
this 1st, most import step, but peop no want do Bcuz  
must turn lif aroun, & they no will 2 mak that mov

No shortcut if wantv happiness, 1ST CUM 2 XP,

Need outward lk lif, requir get out shells, think outwa  
Saul depress, think self=this depress duz, dwell self  
Ven think others can thro off, many peop say, others  
worse than me

1 Thess 5:18, IN EV ARTHIN GIV THANKS; 4 THIS IS WILL OF  
G IN XI JS CONCERNING U.

Thank peop can no B depres, dwn dumps.

Start list: bed, house, warm, clothes, food, children,  
s, wife, car, etc. 4 all say Thanks

Then: accpt things cum 2 us in lif, no underst all, nor

R we suppos 2. But G giv anser even tho no underst

Most import Scrip: Rom 8:28=Explain wat mean

no mean=disease, illnes, pain usffer sent by G,

thez cum by fall of man in garden Eden

But in midst thez thing, they can work 4 our gud if  
turn over 2 G

Hav kno peop no time 4 G, lie flat baks & only lk up

Nu relationsh G, but G no mak ill, but thru illness  
got attention

S cud bin grtest king Is had repent & turn 2 G,

but lik Hump-Dump cud no B put bak 2gether again

How bout U? If tend 2 B depress, B assur no need 2B

Remember 3-T's we can overcum it

1st=TURN 2 XI, may dun, if not it essential

2nd=THANK G 4 all things. imposs B depress this way

3rd=THING3, remem all thing w ork 4 gud etc.

With formula can B put 2geth. Bcuz King wil do.

## "Humpty Dumpty"

Text: Romans 8:28

AND WE KNOW THAT ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD, TO  
THOSE WHO ARE CALLED ACCORDING TO HIS PURPOSE.

Scripture: 1 Samuel 16:14-23

Daily would  
If you have been reading the Bible readings you ~~will~~ have read ~~this~~ our scripture  
for this morning on Thursday of this past week. Let us turn to this scripture  
once again and see what is happening in the ~~lives~~ of Saul and David. Briefly in  
review let us note that Saul, son of Kish, of the tribe of Benjamin had been  
selected by God to be the first king of Israel. For a period of time Saul was  
a good and obedient king, but then he began to be disobedient to God and soon  
was rejected by Him. The first thing he did was to perform the functions of the  
priest in offering sacrifices before God. He got impatient and could not wait  
for Samuel to arrive on the scene. At another time he was told to completely  
destroy the Amalekites and he didn't. Instead, he took ~~knew~~ the king prisoner,  
and saved the best sheep and oxen for himself and his people. This was the final  
act which alienated him from God. It is then that we read of Samuel being sent  
to Bethlehem to a man named Jesse to anoint one of Jesse's sons as the new king  
of Israel.

vs 14  
So it is that we come to our scripture for this morning and we read first that  
God's spirit departs from Saul and an evil spirit from God comes to him. We need  
to understand that the Israelites believed that all spirits were under the con-  
trol of God, and therefore evil as well as good spirits came from Him. But we  
know that no evil things come from God, and therefore we need to understand this  
in its proper context. That is really being pointed out is that Saul is over-  
come with evil. Saul's servants show their concern for Saul and advise him as  
to what he should do, vss 15,16. Saul agrees to this and commands them to do  
so, vs 17. One of his servants remembers that he had seen David the son of Jesse  
and knew of all of his virtues, vs 18. At this point Saul sends messengers to  
Jesse and requests that David be sent to the king's court, vs 19. And Jesse  
not only sends David but he sends gifts as well, vs 20. Saul is taken with  
this young lad and gives him a position in his court, vs 21. Then he sends to  
Jesse and requests that David be permitted to live in the king's court, vs 22.

Then we read that when the evil spirit ~~overcame~~ overcame Saul, David would take his harp and played for Saul and it soothed him and the evil spirit was overcome in this manner, vs 23.

There are some Biblical scholars who have said this evil spirit was a form of melancholy which periodically overtook Saul. Others have said that it was a very serious nervous condition. But what it really amounted to was a bad conscience and his direct disobedience to what God wanted him to do. And so with this information I believe that we can compare King Saul to Humpty Dumpty. The old nursery rhyme tells us, "Humpty Dumpty sat on a wall. Humpty Dumpty had a great fall. All the kings horses and all the kings men, could not put Humpty together again." Now when we analyze Humpty and we analyze Saul we can see some identifiable similarities.

First we see that Humpty sat on a wall. That meant he was in a position above others. King Saul had reached the pinnacle of success. He was not only head

of shoulders in height above his fellow countrymen, but he was above them because of his exalted position as ruler. But then like Humpty Dumpty he had a fall, and the fall was so great that he could not be put back together again. All of this was a result of living a secular life instead of a life that was spiritual. Whatever his other problems were it is evident from reading this portion of scripture that Saul suffered from depression and despondency.

Because of this we can learn some very definite ~~lessons~~ from this lessons for our lives. Paul Harvey on his news this past week gave the startling news that suicide is the leading killer among teen-agers in our nation at the present time. He cited the fact that all we need to do is to open ~~newspaper~~ any daily newspaper to the front page and read the various headlines there. He stated ~~that~~ that because of the gloom and misery printed there it has the effect of making anyone depressed. I can agree with him about the depressing news, but I can't agree with him about letting these things make us depressed. We need to instill in our lives the spiritual element, and let the spiritual element overshadow the secular element. But you see many people are not willing to do this. They would rather wallow in their misery and guilt rather than be happy and

free from it. This does not mean that we will never suffer depression. But it does mean that we can have control over it and live a vital vibrant life. ~~Jesus~~ had Saul taken some other steps in his life, I believe that his life would have had a different dimension.

Jesus tells us in Matthew 6:33, "Seek ye ~~first~~ first the kingdom of God, and His righteousness, and all these things shall be added unto you." For Saul it would have simply meant to entrust his all to God and let God show him what he was supposed to do. For modern day man it means turning his life over to Jesus Christ. It means accepting Him as Lord and Saviour of our lives. This is the first and most important step. But again, many people do not want to do this because they know they must turn their lives around to do this, and they are not willing to make this move. But there is no shortcut if we are to derive any happiness from this life. First come to God through Christ. This is seeking the kingdom of God.

Now we need to have an outward look at life. To do so requires that we get out of our shells and be outward in our thinking and actions. Saul was depressed because he was thinking only of himself. This is what depression does, we dwell on ourselves. When we force ourselves to think of others and even to ~~make~~ make a conscious effort to do something for someone, we can throw off depression. Some of the most outgoing people I have ever met have been those, some of them terminally ill who will confide to me that there are others worse off than they are. Paul tells us in 1 Thessalonians 5:18, "In everything give thanks; for this is the will of God in Christ Jesus concerning you." Thankful people cannot be depressed or "down in the dumps." You may think you have nothing to be thankful for but if you start to make a list you will find it can grow and grow and grow. Start with this morning, what would you be thankful for? "How about your bed that provided you with a good night's sleep? How about something to eat this morning; to give you strength to move around? How about your family, husband, wife, children? Your car? Your house? Heat to keep you warm. Furniture to use and have. You see if you start to think about it you have much to be thankful for. For each of these things we should say thank you Lord. Thank you.

Then there is one other thing that perhaps causes the most problems in our lives  
that is the acceptance of the things which come to us in our lives. We can-  
not understand all of life, nor are we supposed to. But we need to understand  
that God has ~~all~~~~of~~~~the~~~~time~~ given us the answer to this, even though we may never  
understand it all completely. We find the answer in one of the most important  
verses contained in the Bible, and this found in Romans 8:28. "For we know that  
all things work together for good, to them that love God, to them who are called  
according to His purpose." This means that everything ~~but~~~~everything~~ that  
happens to us in this life can work for our own good if we love God and are  
willing to live according to His purposes for us. It does not mean that God  
sends us illness, or disease, or pain and suffering, because these ~~are~~~~have~~~~been~~  
have been the cause and result of the fall of man in the garden and mankind has  
been infected with them ever since. But it does mean that even in the midst of  
illness, or disease, or pain and suffering, that these things can work for our  
good if we turn that circumstance ~~over~~~~fix~~ over to God. I have known people  
who were constantly on the go and doing everything imaginable except worship  
God or devote any time to him. I have seen these people become ill with some  
malady of some sort and while lying flat on their backs, the only place they  
could look was up. And thus, they have come to a new relationship with God.  
Now I do not believe that God made them ill, but I do believe that through the  
illness He got their attention. If you will observe, and some of you can  
attest to this, out of adversity oftentimes, comes spiritual growth and maturity.  
Saul need not have lost his relationship with God. In fact, he could have be-  
come the greatest king of Israel had he truly repented and turned to God. But  
he didn't and like "Humpty Dumpty" he could not be put back together again. How  
about ~~me~~ you? If you have a tendency to get depressed, just be assured that  
this need not happen in your life. If we remember the 3 - T's we can overcome  
it. First: Turn to Christ. You may have done this, but if you haven't, it is  
essential. Second: Thanksgiving. Thank God for all the things you have. It is  
impossible to be depressed when we know what God has done and does for us.

(Over)

Third: Things. Remember that All things work together for our good when we trust God. With this formula we can be put back together, because the King Himself will do it. But without it, we are like King Saul, and Humpty Dumpty.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fourth Sunday in Easter tide May 1, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Tim Fry, Bobby Shakely - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude "Benedictus" Rowley  
\*Processional Hymn No. 65 "This is my Father's world"  
\*Acription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Father, give us the spirit  
Your Son has promised us; to make us honest people  
again; to know and face the truth; to see ourselves  
and cease from laying our defections at your door;  
to see your only goodness in our desperate need for you.  
Forgive us through Jesus Christ our Lord. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips.  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Judges 13  
Hymn No. 282 "Faith of our fathers!"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory: "Trio in E flat" J. Rheinberger  
Baptism of Child - Thomas John Vensel - son of  
Mr. & Mrs. Bernard Vensel  
Anthem: "The Lord's Prayer" Albert Hay Malotte  
Sermon: "HE"  
Prayer and Lord's Prayer  
Hymn No. 390 "Come, let us join with faithful souls"  
Benediction and Three Fold Amen

Organ Postlude: Morris  
----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed by  
Mrs. Grace Riddle in loving memory of her "Husband"  
Serving as Ushers today are: Allen Botacchi, John  
Redman, Dan Bosko, Robert Knauer, Charles Penar.  
Elder and Mrs. Paul Riemer will greet the Congregation  
at the door today.  
Nursery will be provided today by Jane Andrews,  
Barb Andrews and Sherry McClimens.  
➤ Tonight - 7:15 - A group from Grove City College will  
be at the Youth Fellowship meeting.  
➤ May 13, 14, 15 - The Youth Fellowship will have a  
Retreat at Cooks Forest - If interested see Wm. Ohl.  
➤ Today - The ARC Class and Rev. Link will go to Fuar  
Creek Rest Home. - *MERT 2/15 (Long Weekend)*  
Monday - 7:30 - Women's Mary Prugh Circle Meeting  
May 11 - Mother and Daughter Banquet  
The Women's Commission of the Butler Fellowship of  
Churches will have a Luncheon on May 14 at 12:00 at  
the YMCA in the Phillips room. Tickets may be  
purchased from Peg McClymonds or Kathryn Bancroft.  
➤ The Chaplaincy Program from the Hospital need volunteers  
for June, July and August - If you can help please  
give us your name.  
The Family of Mrs. Grace Charlton would like to thank  
everyone who helped in anyway. Especially to Rev.  
Link, Mary Prugh Circle and the Hospitality Committee.  
and all those who sent cards and etc. during the recent  
death of Mrs. Charlton.  
Jim Maloney would like to thank the Congregation for  
the cards and Prayers sent during his recent illness.  
Mae Dutter would like to thank all who sent cards and  
remembered her in their prayers during her recent  
stay in the hospital.  
➤ Butler Area Laymen's Dinner - Thurs. 19, at our  
Church. The wives are also invited. Jake Harmon,  
Chuck Penar and William Pflegh have tickets.  
Our sincere sympathy to the Family and Friends of  
Mrs. Virginia Beatty who passed away this week.  
➤ Hospitalized: Mrs. Betty Jailet, Mr. Wilmer Pfabe.  
*MERT MERS.*

"Me" Text: Judges 12:8D, 12D; scrap 15

Give background nex 4 wks, of int 2 all no stay away  
Chips fall: no get mad me, all Bib & from G

Fr :

Father Samson (MEN-O-AH), read bout 2 times, this & 16c  
Comm, ord, individ, READ TEXT=gd husb, fath, WE not I  
G progression 4 man=man 1st, woman 2nd  
Baloney=w weak, inferior, 2nd class etc.

Men & women need 2 know plac G set them in & liv it  
Creation=Gen 2:24, lv F & M & cleav 2gether=1 flesh  
#1=LOVE:Eros=Brotic, Phileo=Philanthropy, Philia.,  
AGAPE=sacrific luv, Jn 3:16(only word 4 luv NT)

H need 2 hav 4 W, & 4 ea other, all peop  
Eph 5:25 ff, EXEGCTE=H sacrif 4 W,  
H 2B provider, lik he-man, W tak this rol, deflat ego  
" need 2B amle & no emasculate  
(Illus man leading dogs life)

We laff, but many H's only know wife 4 W duties  
H need set pace 4 Spirit lif W & fam,  
many H think Js Xp sissy stuf, Bib, etc  
5:25b, men must luv W's & Church 2  
must sho Xp fam lif, sacrif ego & turn over 2 G  
mayb W, Child, rebell 2 him, but H Sp tak over  
Image H only work & wife do all else, Tru & false  
(Illus H speak 3 language)

Imaginary talk Btween H & G  
vs 26, Sanctify=set apart & W need 2B thus  
vss 28, 29, Luv, luv, luv=turn 2 G  
This only scratch surface, but men need 2 tak prop  
plac in home & in Church.  
Need ask G wat U want me 2 do & then do it

"He"

Scripture: Judges 13  
Text: Judges 13:8b, 12b,

AND HE SAID UNTO THE CHILD THAT SHALL BE BORN.  
HOW SHALL WE CRIMINAL CHILD, AND HOW SHALL WE DO UPON HIM?

Before we begin this morning I should give you a little background on what we are doing for the next several weeks. The month of May is devoted to the family and in keeping with this we are going to have a series of 4 sermons based upon the family. Today we will be dealing with Husbands. Next week it will be Wives the following week Children, and the next week Families. Now I would hope that because we are dealing with the particular thing or person you may not be, that you would <sup>not</sup> stay home thinking that the message is not directed to you. In each message we will all fit in and be a part of it.

I must also say that there may be some things which I will be saying that you may not particularly like. As the old saying goes, "If the shoes fits wear it." I am not, nor do I ever, speak about members of the congregation in any of my sermons unless I have their express consent to do so. So do not think I am divulging anything that any of you have ever talked about or told to me. What I say is from God's Word. All of it will be Biblically based and if you are convicted in your hearts or your lives about it, don't get angry with me,. Get angry with God's word, and tell Him about it, because that is what He wants you to do anyway. My method is not to anger or to provoke, but instead, to speak the message God has laid upon my heart. So with this understanding before us, let us begin. But first let us pray.

In our Scripture for this morning we read about the father of Samson being visited by the angel of the Lord, and informing him about the coming birth of Samson. We are not going to dwell on all of the miraculous aspects of this birth, but instead are going to concentrate on the man Manoah himself.

This man was just a common ordinary individual. He is only mentioned in this chapter and again in the 16th chapter when Samson is buried in the family tomb. Manoah shows himself to be not only a good husband, but a concerned father to be. There are two scripture verses that I would like to direct ~~xxxxxx~~ your attention to this morning, and they are the 8th and the 12th verses.

In each of them we can see something of what a good husband should be. In the latter part of the 8th verse he inquires of God, "Teach us what we shall do unto the child that shall be born." It is not, "What shall I do?" But rather, "What shall we do." This indicates very strongly that he was willing to be a part of the marriage partnership and was willing to take his rightful ~~place~~ place alongside of his wife.

In order to understand God's progression for mankind we need to look at how He ordained it to be. We know from the account of creation that God created everything and then He created man. Following the creation of man, He created woman. Now this is where the problem comes in. Many people today are trying to tell us that because we believe that man was created first, and that man is God's one to be first, that woman is inferior and weaker, and all sorts of half-baked ideas. No where does God tell us this. If we truly understand and know ~~this~~ what God has said and done, we realize that woman was created to be a help-mate to the man. She was created to be his companion, to share with him in his life. But it also means that she has her place in God's scheme of things and she needs to know where and what that place is. But we will be dealing with that next week. If we go back to the story of ~~xxxi~~ the creation of Eve at the end of the 2nd chapter of Genesis we read in the 24th verse, that a man is to leave his mother and father and cleave to his wife, and the two become one flesh. Does this sound as though one is superior over the other? There are several verses scattered throughout the OT which each tell of the husbands duty to love his wife.

This is the first duty of any man toward his wife, and that is to love her.

<sup>Greek</sup> ~~xxxix~~ There are 3 main words that are used for love. The first is EROS, which means a physical sexual, sensual type of love. It is from this word that we get the English equivalent Erotic. This word for love is not to be found in the NT. The second word for love is Phileo. This is a love expressed by human concern or giving. The word Philanthropy comes from this. Also the word Philadelphia which means "Brotherly Love." The third word is AGAPE, which is love measured by a sacrifice. This is the word that is used throughout the NT.

It is the type of love that husbands need to have for their wives, and that wives need to have for their husbands, and that children need to have for their parents. In fact, it is the love that we all need to have for one another. <sup>Ephesians 5:25 tells us of this love.</sup> This is also the love of John 3:16. /This shows us then that the love husbands should and must have for a wife, is a sacrificial love. A love that is willing to sacrifice itself for the good of the other. But here is where we come in conflict with the male or masculine image. The male is pictured and depicted as the big he-man, or hero, and to think of him in a sacrificial light is to utterly deflate his ego. But if we look at this aspect from God's standpoint we see that his ego need not be deflated. As long as the man can be the one who goes out and earns the living for the family, he can have his ego intact. But you see, in our present society this is not always the case. More and more wives are working and in some instances making more than their husbands, and are thus emasculating their husbands and making them less than normal in ~~xxix~~ their role as the provider and one who sacrifices time and labor for his family. <sup>properly</sup> But for the husband to understand ~~xxxxxxxxxxxxxx~~ what his love to his wife completely entails, he must be aware that it involves his complete concern for her spiritual needs. Many, many husbands only know their wives as being good for certain wifely duties.

(Illustration of man leading dog's life).

We can laugh at husband and wife jokes such as this, but we need to know that a wife is to be more than a housekeeper, cook, and bed partner. A husband needs to set the pace for the spiritual life of his wife and family. Yet, how often is that role completely reversed? Its sissy stuff to go to church, to carry a Bible. Its just not masculine to talk about Jesus Christ as my personal Saviour. The Grand Poobah, or my exalted brothers at the Mystic Knights of the Sea lodge would laugh at me. And so with the relinquishing of the spiritual leadership which God has placed squarely in the hands of the man, the spiritual welfare of wife and family either goes down the drain, or the wife takes on the husbands role in this realm. What is the example given to us by Christ? He loved the Church, sacrificing Himself for it, that "He might sanctify ~~it~~ and

cleanse it. ~~With xx the washing of water~~ Christ set the Church apart. This is what sanctification means, "to be set apart, to be made holy, to be purified." The role of the husband is to set the pace for the family, and if he relinquished this right to the wife he is not following what God requires of him.

But a husband must show forth Christ in his dealings with his wife. What was it Christ did as an example for us? He went to the cross. A husband must be willing to do the same. He must be willing to sacrifice his ego, his vanity, in order to bring his house into subjection before God. This means he must be willing to turn it all over to God, and let God direct him as to what to do. Perhaps a husband may find that his wife and his children are rebellious to him and his authority. If this is so he needs to look at his life and say, "OK God, I need to have you straighten this out. If you want me to be the head of this house, you will have to show me what to do." Now this would or will be a humbling experience to any husband. But out of it God's Holy Spirit can and will begin to work in the life of that family and things will in all probability begin to happen for each of them.

But we have been given the image of a husband being a figure of authority. As one who is the boss. But in a true God related marriage there is no boss, or one who is completely in charge. We have the impression ~~by~~ given to us that the husband is only good for working and the wife does everything else. Its like the wife who was talking to another woman, and the woman said, "Someone told me you said your husband could speak several languages." The wife answered, "Oh yes, he knows three languages. Golf, Football, and Baseball." For some husbands this is about the extent of their lives. The raising of the children, or the making of decisions rests squarely on the shoulders of friend wife. But a marriage cannot be lived like this or it is doomed. Either they will end up being divorced, or they will merely tolerate one another and drift through life like two strangers.

This is what has happened to the Church. Read the priorities of the what the Church should be built upon and you will see that God has ordained that men are to be the ones who do the work of the Church. But if we were to remove all

of the women out of positions of leadership in our Church, we would not be able operate. We ask different men to serve on Council each year and we get all sorts of half-baked excuses as to why they cannot. The real reason is that their lives are not spiritual and they know ~~that~~ this will be discovered and so it is easier to play the role of Mr. Busy.

Face it men, we haven't been doing the job God set before us in our homes, and we certainly cannot do it in the Church either. But if we are willing to put things in their proper perspective, we can right this wrong both at home and in the Church. We have only scratched the surface on what husbands should and should not do. We need to know that God has set the priorities for ~~both~~ men ~~and women~~ in marriage and in His church. If we are willing to ~~be~~ love, to sacrifice ourselves for our wives, to be responsible for their spiritual well-being, and to give ourselves to them and to God's Church; then we are going to see a change take place in many lives. We need to take a lesson from Manoah of the and turn to God and ask, "Teach us what to do."

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Mother's Day May 8, 1977

The Rev. Ralph C. Link, Pastor

Mrs. Kay Morris, Organist and Choir Director  
Tim Fry, Bobby Shakely - Acolytes

ORDER OF WORSHIP 11:00

Prelude: "Psalm XIX" Marcello  
Processional Hymn No. 43 "When morning gilds the skies"

\*Acription - Choral Amen

\*Exhortation

\*Confession (In Unison) "Father, too often we have been involved in a meaningless round of activities. All of this has kept us busy but has brought no satisfaction. Forgive us for being self-centered, and grant us new strength through a renewed return to your will for our lives. In Jesus' name we pray. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips.

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: Proverbs 31: 10-31

Hymn No. 229 "Dear Father, to Thy mercy seat"

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory: "Avia" Peeters

Anthem: "It is a Precious Thing" Peter

Cindy Sybert, Rob Sybert and the Chancel Choir

Sermon: "SHE"

Hymn No. 356 "O perfect Love"

Renewal of Marriage

Benediction

I beseech Amen

Organ Postlude: "All Creatures of our God and King"

- - - - - \*Congregation Standing - - - - -

The Lovely Flowers on the Altar have been placed by  
Mrs. H. F. Sandbach in loving memory of "Father"

Mr. E. M. Perrin

Serving as Ushers today are: \*Wally Feder, John Snow,  
Mont MacKinney, Herb Shearer, Steve Vargo.

Deacon and Mrs. Paul Pfabe will greet the Congregation  
at the door this morning.

Nursery will be provided today by Mrs. Bertha

Hollefreund, Sue Hollefreund and Lori Shearer.

Hospitalized: Wilmer Pfabe, Robert Peters

Today is the special Collection for Greenville Home  
(Festival of the Christian Home). If you forgot  
your envelope and wish to contribute - there are extra  
ones in the Narthex or it can be put in any Sunday  
this month.

Today at 2:00 - Anyone who wishes to play softball  
today is invited to play. Meet at 2:00 at the  
Athletic Field.

> Tues. - 7:00 - Church and Ministry Committee

Wed. - 6:00 - Mother and Daughter Banquet, (Tureen  
Dinner) Meat, dessert and beverage will be furnished.  
(See article in the Newsletter)

Thurs. - 6:30 - Butler Fellowship of Churches - St.  
Paul's School. Anyone from Congregation is invited.  
Dinners are \$3.50 each - Reservations must be made ahead.

May 13, 14, 15 - Youth Retreat at Cooks Forest -  
See Wm. Ohl.

Next Sunday - Lake Erie Assoc. Meeting, Zion UCC -  
Greenville 2:30 to 6:00. Dinner \$2.00

A cassette tape of some of the Lenten music of 1977  
has been prepared and will be distributed free of  
charge to our shut-ins. Anyone from the congregation  
may purchase a copy of this tape for \$3.00. The list  
of the contents of the tape is listed on the bulletin  
board in the Narthex. If you would like a copy contact  
the office and one will be made for you. Any proceeds  
from the tapes will go into the tape ministry fund.  
Mr. & Mrs. William Zavacky, Sr. are the proud Grandparent  
of a baby boy (Matthew Fritz Zavacky) son of Ray &  
Linda of Bath, N. Y.

Choir Rehearsal - 10:30 (Sun.) - none on Wed. because  
of Banquet.

"She"

Text: Proverbs 31:10, Scripture Proverbs 31:10-31

se' no cover all hus,wivs,child,1 serm.

I appeti whet,(hope is)VBJ 4 adult Jun 20-23,

Family happy & I teach corse

All say Biblic & U no lik,G speak 2 U 2 do sumthin  
(Prayer)

Prof Doolitt,My Fair Lady,Why can't woman B lik man  
Lif B dull all femal, mal. G ord 2 sexes man need  
Creation say this=Gen 2:18-23,notic progression;  
1st Man,he lonely, 2nd Woman & no imply weak,inferior  
& if U no lik tell G,Bcuz He made & it fact  
Satan Bguile Eve & this how woman sin even 2day 3:13  
G institut duties 3:16=woman,3:17-19=man

woman homaker,mother & RULE = submit,explain  
Why W B submiss? In worl she vulner 2 attack unab 2  
defend. Not stup,dum,but ope 2 manipul,exploit  
Examp Mad Ave,Bguilmen,exploit=ads labor sav devices  
Thez no wrong in self,but follo thru 2 log conclus=  
DODADS TAA MONE,WIF FREE FROM HOUSWIFRY,& HAV LAB  
SAV THIS CAN WORK 2 PAY 4,& SINC EXTRA CAR NO BOTHEF  
Viscious cycl disinteg homs,ravag econ,marriag break  
ERA & bill goods=ope them 2 mor exploit ever B4

This result slik ad-men,frustr femal no know wat  
G creat them 2B. Explain MS=Miserable  
No mean W must B confin 2 hom,B at whim sum man  
Sum W,lik sum M,marri not 4 them & G bles lif accord  
4 W chos Bcum Wif,moth,need follo G's leading  
Houswif stil fultime job if W want 2 do it serious  
Th s men unemploy Bcuz sum wom hold job,whos husb  
can adequat support

This disgrac & unnecess 4 G set 4th wat Woman 2B  
(Illus Buzzard eggs & Wife) Many joks try mak W super  
Read Prov 31:10=G set price & W must striv liv up 2  
1st=W need B spirit & lif need B root Lord,not work e  
etc., wen settl can Bgin work husb,fam

Many W marry unbeliev & no get Ch=nag,nag,etc.  
(Illus wife get historical) This mistake

C.B.Lovett=Flutcracker Method= York jaw,Light jaw  
Examp=brew cofee,mak inst insted,but decid B submiss  
mak brew cofee=Work, but 2 need,He remark & now Light  
Squeeze=I hav ask I. 2help beter wif,& put my hart  
pleas U. Courtesy Xp Brew coffe=Coffee suggest Xp 2 hi  
This Xp honor & H Sp do squeez,if do many thin lik  
husb C L every turn & happy hom due 2 J.B Xp,& how  
muc' mor can unsav husb tak B4 shell crack & revers  
W .. moths no Bcum wat I want unles work at it  
I known 2 wivs & moths,1 wif father,my mother,  
She influ lif & dedic me 2 L B4 born

2nd Shirley, I C her & know her as 1 who sacrif self  
4 me & children.

Our marriag hav ups/dwns but wen plac G's he s  
& dedicat our livs & livs children 2 Lord, it d  
turn-a-round

MayB Ur marriag not complet wat U want 2B

" " U hav probs & concerns

But U can kno joy k of hom wher Xp reign & rules  
if U willing turn over 2 Him

I ask hus & wivs who want do sumthin bout it 2 cum  
4ward during sing last hymn

I ask U 2 cum 4ward & renew vows 2 ea other &  
dedicat remain yrs 2gether.

I invit all husbands, wives regardles age or len.  
marriag 2 cum 4ward as G leads U.

"She"

Text: Proverbs 31:10

WHO CAN FIND A VIRTUOUS WOMAN? FOR HER PRICE IS FAR ABOVE THE RICHES.

Scripture: Proverbs 31:10-31

Once again as I said last week we must understand that we cannot completely cover all there is to be said about husbands, or wives, or children in one sermon. Of necessity we must barely skim the surface. But if your appetite is whetted in any way, (and I pray that it will be), we are having four evenings of Adult Vacation Bible School in June which will be geared to adults alone. The subject to be taught is Family Happiness, and I will be teaching the course. So I would trust that many of you will note June 20 through the 23rd for ~~them~~ these classes. I also would like you to note again that ~~xxxmxxmxxm~~ we are dealing presently with controversial issues, but they can be answered Biblically, and if you do not particularly like what is being said, God could be speaking to you to do something about it. With this in mind let us seek Him in prayer.

Professor Doolittle in My Fair Lady sings a song of lament at one point in the show in which he asks, "Why can't a woman, be like a man?" The scene is humorous but the answer to the question is rather elementary. Wouldn't it be a dull world ~~is~~ if it only contained men? Conversely, wouldn't life be dull if only women inhabited the earth? There are two sexes because <sup>God</sup> ordained it this way. At the creation God created man, and He could have left it at that. But God in His infinite wisdom saw that man needed someone to share his life with. Someone who was not exactly as he was, and so we read of this creation in Genesis 2:18-23, (read this).

Again we must notice the progression as God set it forth. First, He created man. Man was put in charge of the creation, but he was lonely. He was surrounded by animals and God saw that man needed someone to be a helper to him. So God created woman. Man, first, woman second. This in no way implies that the woman is the lesser of the two, it merely sets forth God's plan of creation. And again I must say that if you do not like this arrangement, you better speak to God about it, because He made it and it is simple fact whether you want to accept it or not.

But then God's creation got into difficulty because Satan in the form of a serpent was able to beguile Eve and she partook of the fruit of the tree and gave some to Adam. Now Adam was able to withstand this temptation, but Satan used the means whereby women are tricked into sin right down to this very day, and that is to beguile, which means to deceive in a deceitful way. We read this in Genesis 3:13, (read). The end result of this is that God then instituted the life and duties of both men and women. In Genesis 3:16 the woman is told of her role in life and in Gene is 3:17-19<sup>A</sup>. Here is the original design for the home. The man is to labor and provide the means for his family and the woman is to be the homemaker and mother. The wording, "rule over thee," is explained in Paul's letter to the Ephesians as a wife, "submitting" to her husband. This does not mean that the man is the lord and emperor over his wife. It means only that he is to be the head of the household and a wife is to let him assume that role, and together they share the responsibilities of husband and wife. This is one point that we need to consider very seriously because modern times have gotten all of this out of focus.

Why should a woman be submissive? Because in the world she is vulnerable. She is unable to defend herself against the physical attacks that can come her way from many directions. This doesn't mean that she is dumb or stupid, but it means she is more trusting and therefore is open to manipulation and exploitation. And if we look about us in our present day society we can see the evidence of this. Madison Avenue has done a terrific job of selling the American woman a bill of goods. Here again is beguilement. Pick up any magazine, or see the ads on TV and they will tell you what you need for your life. These ads are mostly aimed at the wife or woman because they know she can be most easily enticed into buying something if it is made attractive enough. So our womenfolk have been told that they need all of the labor saving devices of washers and driers, and dishwashers, and cutters and slicers and all sorts of appliances. Women have been told they need to have that pink second car in order to be available to pick up the kids or the groceries without bothering Mr. Husband. ~~xxxxxx~~ Now I am not saying that appliances and things are

basically wrong. But if you follow this line through to its natural conclusion you see that in order to have these do dads it takes more money. In order to have more money someone has to earn it. And since the Wife is now freed from the miserable chores of housewifery by the appliances, she can not only have them doing her work while she does other things, but she can also get a job outside the home that lets her pay for them while they work for her. And since she has that extra car, she ~~xx~~ has no problem getting back and forth to work. So you see we have this vicious cycle which has disintegrated our homes, ravaged our economy, and caused so many' marriages to go on the rocks.

Our thinking has gotten so warped that our women are being sold the bill of goods of the Equal Rights Amendment, which if passed will make our women open to more exploitation than they have ever faced. And this is all the result of some slick talking and thinking Ad-men, and some frustrated females who do not know what it is to be the real woman God created them to be. Did you ever wonder what that Ms bit is that we are supposed to address to some women on letters? I believe that it stands for miserable, because those who insist on being addressed that way mostly are.

Now all of this does not mean that a woman must be confined to a home and be at the whims of some man. For some women, as for some men, marriage is not what God intends for them and so they remain single and work at some occupation and God blesses their lives accordingly. But for the woman who chooses to become a wife and mother, she needs to want ~~xxxxx~~ to follow God's leading in that direction. A woman can still be occupied full time in her home today if she really wants to take hte role of wife seriously. We have thousands of men on unemployment in our country simply because many women are holding down jobs ~~xxxxxxxxxxxxxxxxxxxxxx~~ who have husbands adequately supporting them. This is not only unnessassary but a disgrace. God sets forth what he wants women to be and our Scripture for this morning points out what a good woman and wife, and mother should be.

(Illustration of husband, buzzard eggs, and wife)

We all have heard many stories like this and mostly they are for our entertainment. But oftentimes stories such as these are used to try to show the superiority of the woman over the man. The reverse is true as well, using stories in which a man is pointed out as being superior. Our Scripture for this morning asks a question in the 10th verse and places a price on the value of a good woman. God sets this price not wanting men and women to be striving to see who is better, or if both are equal. But instead, the price is placed for the woman to strive to live up to.

A woman needs to first of all be spiritual. She needs to know the Lord as her Saviour. She needs to have her life rooted in the Lord, not in work, or in bowling, or in bridge club, or church work. But in the Lord. When she settles this she can begin to work more with her husband and family. Many women for some strange reason marry men who are unbelievers even though the wife may be a believer. Following the ceremony the wife begins to discover that she is going to experience difficulties in getting this fellow to go to Church with her, much less believe as she does. The normal reaction at this point is to begin to harp on the subject.

(Illustration of wife getting "Historical")

This is a grave mistake. C. S. Lovett a Christian author suggests wives use "The Nutcracker Method." Picture a nutcracker and how it bears down on a shell. Now picture a giant nutcracker with one jaw named Works, and the other jaw named Light. An example of how this would work as he gives it: suppose your husband likes fresh brewed coffee, (this must have been written before the coffee problem), but you have been giving him instant coffee, ~~xxxxxxxxxxxxxx~~ its more convenient. But you have decided you are going to be submissive in the Lord. You are going to make him fresh brewed coffee. This is an act and therefore a WORK. But that is only one jaw of the nutcracker, and two are needed. So you bring the coffee to the table and let him get a whiff of the aroma before you pour it into his cup. His reaction would probably be, "say, it looks like we are going to have some real coffee for a change. Now it is time for the other jaw to be put into place for the squeeze. The LIGHT. You answer, "I have been

asking the Lord to help me be a better wife and He put it into my heart to do something just to please you. So, courtesy of Christ, you will get fresh brewed coffee every morning." Every morning after that the coffee pot is going to suggest Christ to him. This is Christ honoring and it is the Holy Spirit that does the actual squeezing. If you do this in many, many other things, it isn't long before the husband is seeing the Lord at every turn, and he soon finds that the delight and joy of his home is due to Jesus Christ. How much more can an unsaved husband take before his shell cracks? This can work too for husbands with unsaved wives.

Wives and mothers do not become what God wants them to be unless they are willing to work at it. It has been my experience to know two particular wives and mothers in my life and to know them well. The one has been the wife of my late Father, and my mother. I saw this woman as the one who influenced my life, and dedicated me to the Lord before I was ever born. The second wife and mother I have known is the one God has given to me, Shirley. I have seen and known her as one who has sacrificed her comforts, her desire for new clothes and other things in order for our children to be taken care of. Our marriage has had its ups and downs. But when we placed it completely into God's hands, and dedicated ~~ourselves~~ our lives, and the lives of our children to the Lord, it did a turn around. Maybe your marriage has not been completely what you wanted it to be. Maybe you have had problems and concerns. But you too can know the joy of a home where Christ reigns and rules if you are willing to turn it over to Him. I am going to ask you husbands and wives who want to do something about it to come forward doing the singing of the last hymn. I am going to ask you to come forward and renew your vows to each other and dedicate your remaining years together. I am inviting all husbands and wives, regardless of age or length of marriage to come forward as the spirit of God leads you.

**ST. PAUL's UNITED CHURCH OF CHRIST**

Butler, Pennsylvania

Sixth Sunday in Eastertide May 15, 1977

The Rev. Ralph C. Link, Pastor

Mrs. Kay Morris, Organist and Choir Director  
Brenda Marburger, Patty McWilliams - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude: "Prelude on 'Crusader's Hymn'" Young

\*Processional Hymn No. 182 "Fairest Lord Jesus!"

\*Scripture - Choral Amen

\*Exhortation

\*Confession (In Unison) "O Lord Jesus Christ who didst give Thy life for us that we might receive pardon and peace, mercifully cleanse us from all sin, and evermore keep us in Thy favor and love, who livest and reignest with the Father, and the Holy Spirit, ever one God, world without end. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*raise

Pastor: 'O Lord open our lips.'

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: 1 Samuel 2: 18-26

Hymn No. 333 "Friend of the home: as when in Galilee"

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us pray.

Prayer and Prayer Response

Offering

Offertory: "Psalms" Young

Anthem: "Seek Ye the Lord" Roberts - Sung by

Cyndie Sybert and the Chancel Choir

Sermon: "AND BABY MAKES WE"

Hymn No. 446 "Now in the days of youth"

Benediction and Three Fold Amen

Organ Postlude: "Improvisation" Morris

The lovely Flowers on the Altar have been placed by

Mr. & Mrs. Edward Weichey in memory of "Parents"  
Serving as Ushers today are Robb Vinroe, Brian Pfabe,  
Steve Basehore, Chris Pfabe and Bob Dellen.

Today - Special Council meeting right after the Service.  
Monday - 7:30 - Fidelity Bible Class will meet. A  
silent auction will be held.

Monday - 1:15 - Rev. Link will have the Service at  
Sunnyview - Your attendance would be appreciated -  
We will all meet at Sunnyview at 1:00 P.M.

Wed. - Task force meeting here at St. Paul's 10:00

Thurs. - 6:30 - Butler Area Laymans Dinner - Wives  
are invited and urged to attend. Our Church is the  
host Church. Chuck Penar, Jake Harmon and Wm. Pflugh  
have tickets - please pick them up today.  
Anyone having an electric Roaster - it is needed  
for the Layman's dinner - if you have one call Ann  
Williams 287-1430; or Mary Lou Davis 283-1182 or  
let them know today.

Deacon and Mrs. John Redman will greet the Congregation  
at the door this morning.

Hospitalized - Mr. Clarence Wolfe - Room 401 <sup>FACU. WICHE</sup>  
Mrs. Emma Heginbotham will be 90 years young this <sup>in May</sup> 8/27

Nursery will be provided today by: Barb Vargo and  
Betty Carney.

Leo Crawford's graduation is next Saturday at 1:00  
P.M. at the Western Pennsylvania Bible Institute at  
Mount Chestnut.

Next Sunday at 7:00 P.M. - Vacation Bible School  
Meeting - This is for everyone involved - Please  
plan to be here - Teachers books will be passed out  
at this meeting.

Don't forget the time change for June, July, and  
August - Church School - 9:00; Morning Worship 10:00.  
Foster Grandparents Program - Volunteers are urgently  
needed to transport Foster Grandparents between Evans  
City and Butler - You will be reimbursed .15 per mile.  
Call 283-6518.

Volunteer drivers are vitally needed to transport  
Cancer patients to Pittsburgh and New Castle hospitals.  
American Cancer Society needs people with tact,  
emotional stability, consideration to aid these patients.  
Forms are available in office.

"And baby makes /e"

exts: 1 Sam 2:12, 26: Scripture: 1 Sam 2:18-26

illus boy & balloons Ch, boy & mother make cry instead)  
Dad, I want this?

Take hands sum1, then ask if cong did this?  
Wat~this hav 2 do with children? (Illus good show 5¢  
child. I observ & if we not set examp Ch mean nothing  
Js safe child. welcom & no say, take away this intelle  
This we need do Ch & B.

Script: compar TEXTS:

Ali, or Shiloh=import man, ark cent worship,  
crown men & Sam boy=but Sam stay thru lif obed.

3 diff's Btween Hophni & Phineas

1=Sp traing= Ali no do & 2= child need know Js xp  
Receptiv & longer wait, mayB no mak dicis & die  
I rov=trainup child etc, mus dedic 2 L lik Hannah

Also neel 2B taut by BOON

2=CB.DJ.LICH=(Illus 4 yr old & next yr handful)  
But child will learn 2B obed if given examp 2 follo

Ali fat & possibly glutton & no set examp  
(Illus boy step Father's tracks)

3=DAD.CILLIN=(Dad & run out of weapons)

Discip need 2B administere with luv

Ali prob no discip sons & we C result

(Illus Abby & judge speech 2 boy B sentence)

No know parents this boy, but know his case

" guarantee children turn out rite, but canno expec'  
turn out rite if no discip  
(Illus bridge builder)

We all must B this, but bridge must B connect 2 Js xp  
ether our own, or of community must lead 2 lord

All child prec site G & le hold us respons whether  
help or hinder children

Js say: WHO CV AT C.U., 1 DAY 2 LIT'U. 1'S 2 SIN, BETTER HILL,  
STONE KING RUND T'GK & DROWN D' T'GK OF SEA.

This means all children & not just ours

They here & out there & we need show them luv xp  
& how le luv them as well.

Bring them in as 3 song say.

Bring them 2 Js, ours & thoz of world

### "He, She, and Baby Takes 'e."

Text: 1 Samuel 2:25, AND I SAY, HONOR GOD, AND DO THE PARENTS WITH THEM  
HONOR GOD, AND MOTHER WITH THEM.

Bible-iterate, we cannot cover all possible on subject  
Scripture: 1 Samuel 2:18-25 wives, children, etc. in one sermon. We just scratch  
the surface. Then prayer for guidance.

(Illustration of boy and balloons in Church: A woman named Ann Leems wrote that one bright Sunday morning she took a happy four-year old boy to church holding on to a bright blue string to which was attached an orange balloon with pink stripes. He said that it was certainly a beautiful balloon. When he met her at the door of the church ~~she xxxxed him~~ with the balloon bobbing behind him, ~~she xxxxed him~~ he didn't have to tell her that something went wrong. "What's the matter?" he wouldn't answer. "I bet they loved your balloon....", and out it came then, mocking the teacher's voice, "We don't bring balloons to Church." Then he asked with his lip a little trembly, "Why aren't balloons allowed in church? I thought God would like balloons."

Do you think that God likes balloons? Another person tells of a mother bringing a bright, happy wide eyed little boy to church. The boy kept turning around and smiling at the people in the pews behind. The mother kept turning the boy around and sitting him down. At last she scolded him and sat him down and told him he was to stop that smiling. He stood up again and turned around happily and smiled at the people behind, and at this point the mother grabbed him, swatted him on the bottom a few times, and the child began to cry. She sat him down roughly in the seat and remarked, "There, that's better."

Is this what God wants? Does He want us to make wrinkled up old prunes out of happy smiling children? Some people seem to believe that the sourer they look, and the more detached and removed from the rest of the congregation they are, the more religious they are. But as the ~~fix~~ old song used to say, "It ain't necessarily so." If I decide that we should pass out a few balloons on Sunday morning, there is no reason for anyone to get uptight. Or if I decide to walk back in the congregation and shake the hand of a fellow that rarely gets to shake my hand on Sunday morning, that shouldn't make people think I am being disrespectful in God's house. Let me ask you, how many of you have greeted the person sitting next to you this morning? How many of you have greeted the people in front, or in back of you? How many of you sitting near someone you do not know, have made the acquaintance of that person? Do you see what I mean? Then we wonder why people will worship in a strange congregation one Sunday and then never come back. God doesn't want us to be stiff and formal and proper. God wants us to love Him, and to show this love to our fellow-man. And this is why children many times do not feel at home in Church or Sunday School because we do not make it fun. This doesn't mean we throw all routine and order out the window. But it does mean that we smile and have a few laughs together, and enjoy being together in the joy of worshiping God.

In our Scripture for this morning, there is a contrast that we need to see and understand. I would like you to turn again to that portion of 1 Samuel to the 2nd chapter. In the 12th verse is summed up some of what ~~perhaps~~ may perhaps seem like a mystery in a portion of our scripture today. "The sons of Eli were worthless men, and they knew not the Lord." This is in direct contrast to the boy Samuel, for we read in the 20th verse, (read text). As we see this contrast we can take note there must have been a reason for it, and there was. Eli was the priest at the ~~Temple~~ <sup>sanctuary</sup> in Shiloh. He must have been a responsible person for the Ark was at this ~~Temple~~ sanctuary and therefore this was probably the central place ~~forworship~~ where most of the ~~the~~ Israelites came to worship.

As we look at this contrast between the ~~two~~ two sons of Eli, and the boy Samuel we see the reasons why there ~~is~~ <sup>was</sup> a great difference between them. There are 3 main reasons for the discrepancy. They are: 1. Spiritual, 2. Obedience, 3. Discipline. There are those who perhaps would say that we could not make a

comparison between Hophni and Phineas and Samuel because they were grown and he was a boy of 12. But the future life of Samuel bears out that he stayed the same way as a grown man, as he did as a ~~boy~~ mere boy.

Eli neglected to give his sons the complete spiritual training they needed, for we read in the 12th verse, "They knew not the Lord." This is the number one task for parents in the raising of children. We said last week the number one requirement for a ~~wifemother~~ woman was to know the Lord, and we said the week before that a man's number one requirement was to know the Lord. Now we see that this is the number one requirement for children. If we are going to have people who amount to anything in the world, their lives ~~must~~ be lived on the spiritual plane, and we cannot stress this enough. If we want our children to amount to anything, we ~~must~~ bring them to Christ, and get them to know Him at an early age. Children are more receptive to accepting Him, than grownups. The fact as each year passes in an individual's life, it becomes harder and harder to understand why this is important, and alas, many people fight it most of their adult lives and die without ever knowing the joy of salvation through Christ. This is why we as parents must strive to bring our children to this

knowledge while their lives are still moldable and formable. Proverbs tells us, "Train up a child in the way he should go, and when he is old he will not depart from it." We need parents who will get down on their knees and regardless of how old their children are, if they know the children are outside the fold, to dedicate them to God as Hannah dedicated Samuel to the Lord. All it takes, is to say, "Lord, this child or these children you have given to us are not ours to own. They belong to You. As yours, You can do with them what you want. I want them to grow to be good Christian men and women, but only You can make this possible. So I turn them over to You and will let You lead and guide them in the way." But this does not mean we relinquish our responsibility of further training. They need to be taught from the Book, and I don't mean ~~this~~ just the school book. I mean THE BOOK, God's Holy Word. But in order to do this we must study it and learn from it. So it is a two way street. It isn't just parents teaching children. But God teaching parents to be parents so they can teach children who can learn from the example.

To make a further comparison between the sons of Eli and Samuel we see that obedience was what separated the two. Read how Nohemi and Shiness disobeyed their father, but how Samuel was obedient to Eli, and to God. But obedience is very much predicated upon what a person sees to obey. If a parent ~~is~~ expects a child to obey while he or she is ~~immature~~, not setting the proper example, that parent may be fighting a losing battle. We are told that Eli was very fat. It is a good possibility he got that way because he was a glutton. Therefore, if this is true, then he could not very well expect his sons to refrain from taking all of the meat they wanted from those who brought that meat to be offered as a sacrifice. Eli needed to set the example and only then demand obedience.  
(Illustration of little boy stepping in Daddy's tracks)

Have you given your child or children the right kind of tracks to step in?  
The other point of comparison between the sons of Eli and Samuel is the point of discipline. Many times obedience and discipline go hand in hand. But where  
obedience is something that is shown by the actions of the parents as well as  
tought, discipline is something that

Both obedience and discipline are shown by th parents as well as taught by them. Parents cannot tell their children not to do something, and then do it with the admonition, "Don't do as I do, do as I say." This will backfire. But discipline is different from obedience ~~xxx~~ in that it must take corrective measures when obedience is not forthcoming. In other words we could say that discipline grows out of obedience or the lack of it.

(Illustration of 4 year old boy and next year a handful)

This is quite often the case. Someone who has seen the decline of parental discipline thought that perhaps it was caused by our moder ~~times~~. So he wrote, (Illustration of Dad running our of weapons).

Frequently someone will give me an illustration that they feel I can use at a future date. I would like to share with you an illustration of a column written by a lady in Miami, Florida to Dear Abby. Abby thought it good enough to write an entire column on it, and I believe it is good enough to warrant our attention.

(bad Dear Abby letter about 17 yr old on drugs)

This is not an isolated case by any means. We do not know what these parents did or did not do with this boy. But we do know their heartache must be tremendous. Because we strive to raise our children in the proper manner does not guarantee what they will turn out to be. But one thing is certain, and that is, if we do not do it according to God's plan, we cannot expect them to turn out right. If God gives us the responsibility to raise children, then we must turn the child over to Him and prepare that child as God gives us guidance. This is a sacred trust we cannot push off on someone else.

(Illustration of bridge builder).

This is what we are all to be, but the bridge must connect our children with Jesus Christ. This must always be our aim and goal in all of life, whether the children ~~xxxxxxxx~~ have been given to us in our own families, or whether they are the children of the community in which we live. All children are precious in the sight of God, and God is going to hold us responsible whether we have helped or hindered their lives. Jesus gives us the admonition, "Whoever causes one of these little ones to sin, it were better a millstone were hung around his neck

and he were drowned in the depths of the sea." This means all children, not just our families. The children are here, and they are out there. Let us show them the love of Christ with our lives and with the joy that we have for him. Let us bring them in, bring them in, bring the little ones to Jesus, as the old childrens Sunday school song says.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Seventh Sunday in Easter tide May 22, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist  
Mrs. Cyndie Sybert, Youth Choir Director  
Brenda Marburger, Patty McWilliams - Acolytes

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ORDER OF WORSHIP 11:00 A.M.  
Prelude: "Jesus, Joy of Man's Desiring" Bach  
"Processional Hymn No. 12 "For the beauty of the earth"  
"Acription - Choral Amen  
"Exhortation  
"Confession (In Unison) "Our Father, we seek your help. We are powerless without you. We thank you for home and family, but we know that even in this realm we are not quite what we should be. We are cross at times and we treat others of our families badly. We know that we should be loving, but too often we are hateful. Our list could go on and on, but you know what we are and what we have done. So we earnestly pray that you will forgive us, for we ask it in Jesus' name. Amen."  
"Kyrie (Choir, Congregation and Pastor)  
"Assurance of Pardon - Choral Amen  
"Praise  
    \*Pastor: 'O Lord open our lips.  
    \*People: And our mouth shall show forth thy praise  
"Doxology No. 551  
Scripture: Deuteronomy 29: 10-20  
Hymn No. 262 "Teach me, O Lord, Thy holy way"  
"Affirmation of Faith (Family Creed) We believe in God, our heavenly Father, who has ordained that people should live together in families, finding joy and fellowship in mutual sharing. We believe in Jesus Christ who taught us the value of children and good homes. We believe that our children are given to us as a sacred trust as well as a joyous responsibility. We believe these children have a need for Christian teaching as a part of their total training for Christian citizenship. We believe in the Church as an institution established through the wisdom of Almighty God for the furthering of the Gospel of Jesus Christ, through personal work, teaching in Church and home, and the ministry

We believe in the laying of a religious foundation in each home, so that each member may be given strength for daily living.

We believe that the Holy Spirit is needed to empower God's people to live not only as families, but to love and walk together in harmony with all men. We believe that the knowledge and love of Jesus Christ in the lives of individuals can transform home life, to the extent that its members will find peace and happiness, and power for radiant living. But we also believe that all of this can only come about through a new dedication of each family member using God's Book, the Bible, as the basis for each of our lives. Amen.

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory: "Arioso" Bach

Anthem: "Put Your Hand in the Hand" MacLellan - Youth Sermon: "HE, SHE, AND BABY MAKES WE, TOGETHER WE'RE A Hymn of Invitation No. 214 "Just as I am" FAMILY"

Dedication of Families

Benediction and Three fold Amen

Postlude: "Give Me A Faith" Bitgood

----- \*Congregation Standing -----

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Paul Campbell in memory of Mrs. Campbell's Parents - Mr. & Mrs. James P. Christy Serving as Ushers today are: \*Richard Mangel, Don Kingsley, Art Carney, Gary Penar and John Dreher Deacon and Mrs. William Pflugh will greet the Congregation at the door this morning.

Nursery will be provided by Virginia Mangel, Gaye Bowser, and Lynne Bosko. ~~EARL MANGEL AND JAMES HOSPITAL~~  
Hospitalized: Mr. Clarence Wolfe 628-~~GAIL HITICA HOME~~  
Tonight - 7:00 - Vacation Bible School meeting ~~THE ST. JAMES~~  
Our sincere sympathy to family and friends of Mrs. Lewis Davis who passed away this week. - ~~FLOWERS~~ ~~OUR~~  
Our congratulations to Mr. & Mrs. Roland Thompson who celebrated their 40th Wedding Anniversary yesterday.

"He, She, And Baby Makes We, Together We're A  
Text: Deut 29:18a, Scrip. Deut 29:19-20 Family"

Far strays 2gether, stays 2gether, old daying  
Jews as examp of family lif, then & 2day  
EXEGE scripture=God wants 2B #1 & this apply 2 us  
(I<sup>t</sup> is teacher teach pr yer, boy say Help)  
Present day need help, turn 2 Scrip not family, but  
can use 4 that parable, Mk 4:35-41  
Js teach para, lik 2 tak liberty & mak parab  
Ship=home, discips=famly, Js=Himself, storm=world cares  
" =family launch sea lif, guest abord, storm, summon Hi:  
He ask why fearful? No faith?  
1st ingred in fam=Faith, but Faith without Need=Nothing  
Comp boat, discips & their need, & hav Js Xp solver  
Mod fams lik this til fiance, children etc ruin inde:  
pendence, but why call 4 help?  
But pilot abl 2 tak authorit over circumstances  
I tell us Eph 6:12 READ  
fite with Satan, demon forces & need help Js Xp  
Psycol, psychiatr call other names, but Satan & forces  
Wat need is=2 Surrender 2xxx fams 2 Xp  
He tak charg hus, wife, child, jobs, money, all area  
No mean we robots, but mean trust Xp suppl ansers prob  
situation work caus concern, or chance 2 mov up etc  
Need ask wat Lord want 2 do, He will reveal it  
All hav cum from G, & 1st 10th Blong 2 Him  
Inflation etc, but G no change demand  
Wen do it, monetary concerns chang, no let peop tell  
otherwise, still peop bless by tithe, this cong 2  
Surrender 2 Xp shud mean lern thru Word, I say STUDY  
2 SHOW THYSELF APPROVED, this mean digest Sp food  
H<sup>t</sup> n 2 meet G hous, worship, gro 2gether as fam of G  
shar 2gether, in partic luv ea other & pray 4  
1 another, mean support falling & care 4 1 anoth  
This not comple pictur by no means, but not our streng  
2 hav successful families.  
(Illus man, boy lift stone, & him no ask father)  
This need 2B our think, we canno do it by self, must  
surrender lif selves, fams 2 G  
(Invitation)

"He, She, And Baby Makes Us,  
Together We're A Family"

Text: Deuteronomy 29:18a

~~TEST YOUR HEARTS BEING YOUNG, OR MATURE, OR MATURE, OR FATHER, FOR WE  
SHALL TURN AWAY THIS DAY FROM THE LORD OUR GOD, TO GO AND SERVE THE GODS OF  
OTHER NATIONS;~~

Scripture: Deuteronomy 29:10-20

There was a saying just a short while back which proclaimed, "The family that prays together, stays together." If we ever doubted the authenticity of this remark, we only needed to look at the lives of the Jewish people. Regardless of how many times they turned from God, the family as a unit was maintained and held in extreme honor. They took the task of being the ones to carry on the faith very seriously. Even today, although they face the same problems we face, and their families are being threatened just as ours, they have a stronger sense of family and family ties than do many gentiles.

Our Scripture for this morning sets much of this down. Let us look at what Moses was saying. Moses had assembled the people and was giving them the advice and admonishments they needed if they were to enter the promised land and live as God intended for them to do. They were there as tribes, and officers, and as families, and the laborers as well, vss 10-11. Moses purpose for this is to make a covenant to the Lord as God promised He would have with them many years before through Abraham, Isaac and Jacob, vss 12-13. But Moses is not only giving this message to those assembled, but with others who would come after them, vss 14-15. This message was meant for those who were not Jews but were living among them as well, and we find this also in the 11th vs.

Moses goes on to remind the people how they had seen the idols of the Egyptians of wood and stone and metals of silver and gold and the Israelites are reminded not to adopt these ways, vss 16-18. Now some of these verses pertain just to the situation of the Jews at this point in their lives. But it also gives instructions as to what to do for those who would come at a later time. These instructions were to be handed down from family to family and they were to remember that they belonged to God and owed him their allegiance.

But it is in vs 18a, that the role of ~~them~~ each member of tribe and family is spelled out. It tells them in no uncertain terms that God is to be their only

God regardless of where they are. Moses goes on to state that the individual group who do not follow these warnings will be blotted out of heaven. Now this may seem to be pretty strong medicine to take, but like the people of Israel we need to know that God does not fool around. He sets forth how we are to live and He ~~ex~~ not only expects us to live that way, but He ~~demands~~ demands it. Although this portion of scripture does not specifically talk about families yet the ~~allusions~~ allusions are there for us. Basically what I believe we need to understand from this Scripture is that God wants us to have Him as ~~the~~ the only God in our lives, and when He isn't everything gets out of whack. We know that we are not a part of the people to whom these original remarks were made, but we do know that just as the words applied to them, they apply to us as well.

(Illustration teacher teaching class about prayer, silently pray, and boy prays help.)

We realize that in our present day there is a need for help and merely trying to pass it off in the lives of families as just a need for prayer is to ignore the larger part of the problem. I would like to direct your thinking to a small portion of Scripture this morning that does not actually tell or talk about family life or living, but gives us an illustration of what all families need to do in this present age. Let us turn to the Gospel of Mark, the 4th chapter and the 35th verse. (Read vss 35-41).

Here is an incident that ~~xxxxxx~~ is not related to the family or matters of the family. But just as Jesus spoke in parables many times, I would like to take the liberty of using this passage of scripture in parable form. If we think of each of the ingredients of this story as standing for something, I will strive to make my point clear.

The ship in which the disciples and Jesus could very well stand for the home, t' place where the family is sheltered from the storms of life. The disciples would stand for the individual members of the family, and Jesus would naturally represent himself. The sudden storm swamping the boat would stand for the cares and problems of the world trying to overcome the family and destroy them. Now if we let these ingredients serve as the basis for the formula that can and will

work for every family let us dissect it a little further. The ship could very well stand for just one home or household as we look at it this morning. This particular family group is launched on the sea of life. But as so often happens a storm comes along to threaten the very existence of that home and family. But there is a guest aboard who can help in times of need. So He is summoned to give His unparalleled help. He was questioned as to His particular concern for them. Without giving a reply He sets to work and stems the force and fury of the storm and it is then that He remarks, "Why ~~xxxx~~ are ye so fearful? How is it ye have no faith?"

He is questioning their trust in Him that He is able to do this, as well as questioning that they expressed a belief that He would permit them to go under. But here is the first ingredient needed in the family and it is FAITH. But simply to have faith proves nothing. Faith without a real need for it is nothing. So in order for faith to be operative, there must be NEED. Now this is where the story takes on a different meaning. For here we see the ship being tossed to and fro, and the disciples were probably trying frantically to do everything their experience and knowledge had taught them would work. But this is not solving the problem. They may have been pulling on oars faster than they had ever rowed before, but it was of no use, the boat was simply being engulfed with water, and they could not stop it. So they had a very definite need. And since they not only had the need, but they also had the ingredient that would solve that need, they called upon it. And it being in this case Jesus Christ of course. And this is how it is with families. We can be self-sufficient for perhaps a long period of time. To real needs, because we are capable of taking care of ourselves and we can be relatively independent. But along comes a storm in the form of a wayward son or daughter. Or perhaps there is a financial setback, or some other storm to upset the family ship, and thus there is a need. But what is the average solution to this need? The average solution is to let the pilot sleep on in the back of the boat, instead of calling Him forth to make the storm cease and go away. The reason of course is that if you can muscle your way out of <sup>most</sup> ~~all~~ other difficulties, why not in family circumstances as well?

But what we do not take into consideration is the fact that the pilot is able to have authority over all circumstances. The disciples found this out in short order. What we need to know is that many times our bad circumstances are caused by forces that are beyond our control or ability to overcome. Paul tells us we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Eph 6:12. From this then we realize that our fight is often with Satan and his demonic forces and we cannot overcome them without the spiritual help supplied by Christ. Psychologists, and psychiatrists may give these problems all sorts of scientific names, but it all boils down to Satan and his forces.

So what is needed is for us to surrender our families to Jesus Christ. This simply means that He takes charge of husband, wife, and children. It means He takes charge of our jobs, our money, and ~~forbidden~~ all areas of our lives. This doesn't mean that we become like robots and never have a thought of our own, but it means that we trust Christ to supply the answers to all of our problems.

We may have a situation in our work that may be causing us concern, or perhaps we have an opportunity to make a move to another department or to another job. At this point we need to ask what the Lord would have done. He will reveal it in some way that we will know what He wants us to do.

It means that we realize that all we have comes to us from God, and the 1st 10th of our money belongs to the Lord. Times may change, and inflation and all other things may eat away at what we have. But God's plan for mankind has not changed and will not change. His demands are still the same and when we do it according to ~~make~~ what He wants, then we will see our monetary concerns change. Don't let anyone tell you that God's demands are not 1/10th anymore. There are still people who tithe and are being blessed by it and will tell you so. We have some of them in this congregation.

Surrender to Jesus Christ should mean learning of Him through His Word. Paul tells us to study and show ourselves approved. This means that we digest the

spiritual food God has provided for us. But it also means that we meet together in His house and not only worship Him, but grow together as a family of the children of God. This means we share things together in particular the love He has given to all of us. But it also means that we pray for each other when we have concerns and needs. It means we support each other when we are failing, and that each of us ~~xxxxx~~ cares for one another.

Now all of this is not the complete picture of surrender to Jesus Christ, naturally. Time does not permit the complete picture. But we need to know that it is not in our own strength that we have successful families. A man happened to come along the road and his small son was striving to move a heavy stone. Noting his inability to move it he asked, "Are you using all your strength?" The little boy answered, "Yes, I am." "No," the father replied, "You are not, you haven't asked me." This is what needs to be our thinking. We cannot do it without surrendering our lives and the lives of our families.

In going to ~~xxk~~ invite entire families to come forward during the singing of the last hymn and dedicate yourselves to the Lord. Many of you could not come forward when we renewed our marriage vows for one reason or other. Some of you may be just a mother or father raising children alone. Some of you are grandparents concerned about your grandchildren. Whatever your circumstances, I would ask you to please come to the altar rail if you mean business with God for your family and let us dedicate our families in this congregation to the care and keeping of our Lord Jesus Christ.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Memorial Day - Pentecost May 29, 1977  
Weekend (Whitsunday)  
The Rev. Ralph C. Link, Pastor  
Mrs. Kitty Feder, Organist  
Brenda Marburger, Patty McWilliams - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude Music: "Surely Goodness and Mercy" Peterson  
"Contemplation" Hughes

\*Processional Hymn No. 440 "God of our fathers"  
\*Acription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Lord God, our Saviour, you have been faithful in your promise to deliver us from the guilt of our sins, and make us acceptable to you and your kingdom. But too often I have not been faithful in following my promise to obey your will, and I have not loved my neighbors and enemies. I humbly ask forgiveness, Lord. In Jesus' name. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise

\*Pastor: "O Lord open our lips.  
\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: 2 Kings 6: 8-23  
Hymn No. 441 "My country, 'tis of thee"  
\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Call to PRayer

Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory: "O Land of Rest" Turner  
Solo: Lloyd Link

Sermon: "HOORAY FOR OUR SIDE"

Prayer and Lord's Prayer

Hymn No. 443 "O beautiful for spacious skies"

F adiction and Three Fold Amen

Organ Postlude "Battle Hymn of Republic" Steffe

\*Congregation Standing  
The lovely Flowers on the Altar have been placed by Mr. & Mrs. James Stewart in memory of Mrs. Ella Stewart.

Serving as Ushers today are: \*Mike Nazaruk, James McClymonds, Roy Andrews  
Mr. & Mrs. Charles Fenar will greet the Congregation at the door this morning.

Nursery will be provided today by Paul and Vickie Holt and Mary Dellen.

The attendance last Sunday was 200

Wed. - 7:30 - Council Meeting

Thurs. - The Newsletter will be published - please have all the material in by Wednesday.

Next Sunday - EARLY SERVICES: Church School at 9:00 Morning Worship at 10:00 A.M.

Next Sunday will be Holy Communion (Pew); Sunday evening 7:30 (Altar Communion)

June 26 - Church will be at Butler Co. Memorial Park at the Large Shelter. No Church School, Morning Worship at 10:00. Casual dress - Bring a picnic and folding chairs. Bring enough tureens to compensate for your family. Beverage will be provided.

Hospitalized - MR Clarence Wolfe and Mr. Earl Wogan.

Vacation Bible School - Mornings - June 20-23; 27-30 from 9 to 11:30 A.M. Adult Bible School June 20-23 from 7:30 to 9:00 P.M. Nursery will be provided for the evening sessions.

Rev. Frazier will be here as a Guest Pastor on June 12. We hope to have a good attendance. Chet Staufer will serve as Liturgist.

The Bible symbolizes the Word of God, the message of the heavenly Father which Jesus calls the truth. The Holy Scriptures testify that Jesus Christ is the Savior of the world. This book predicted and now proclaims as fulfilled the great events in history: Christ nailed to a cross and now risen again as God's Solution to sin. This is the Gospel.

Visitors: *BIRMINGHAM, ALABAMA, LUTHER HOLT*  
This week Chicago, back Friday *FRIDAY*

*NO FORTHCOMING TALKS* *OUT OF STATE* *TO BIRMINGHAM*  
*PRE-EVENING PRAYER BACK AGAIN AS SOON AS POSSIBLE*

"Hooray For Our Side"  
Text: 2 Kings 5:16, Scripture: 2 Kings 6:8-23

Scrip this All C Isites & events - Elisha in partic  
etc scripture

In all this 1 thing stand out READ HERE  
here anser 2 fear of serv of Elisha, pictur this man  
& 1 : fears, d smay etc.

Several things 2B sed 4 this text  
1=Elisha optimist in pessimistic circumstances  
(Optimist stories)

Can't we C this episode optimistic view held by  
4 fathers?

(Illustration G. Washington, Hay Island, Revolu War)  
Isn't this truth? We tak freedom 4 granted & it easy  
2 say Hooray 4 Our Side, tak no effort, cost nothing  
Need hav sens respons 2 o'recum things 2day threaten  
foundation our nation

2=Elsiah willing 2 look Byond Syrians & C power Alm  
G ready 2 descend on his Bhalf

So easy look military & 2 thoz who wud lead us  
(Illus Cincinnatus & Roman Senate 2300 yr ago)

Wonderful say, Hooray 4 Our Side at sport event etc  
But battles iif this shout shud B 4 prais & ganks  
2 G 4 His guidanc & authority our Bhalf

Ps 34:7 Read

Job 12:1, Read (In book Angels)

B Graham say, grandstand, players & angels spectators  
From all this then need hav courag Elisha, & know  
even tho we no C with naked eye, G's forces round us  
(Illus man little girl, comfort of father hand)

This we need never 4get,

We can say, HOOHAY 4 OUR SIDE, Bcuz our side contain  
avenly host, & we never alone

Js say, "I will not leave you comfortless" & let us  
rejoic that He has not,

4 our side=Heavenly Host, The Lord, , our Savior

Ja 1:5, A guid of H. Ap.

So we 2 lik Elisha need 2 lift up eyes 2 hills & C  
there our side assembled, "Hooray For Our Side"

"Hooray For Our Side"

Text: 2 Kings 6:16,

"And he answered, Fear not; for they who are with us are more than they who are against them."

Scripture: 2 Kings 6:8-~~10~~ 23

In our scripture for this morning we see several things that took place in the lives of the Israelites and in particular in the life of Elisha. Involved in all of this is the fact that God was working mightily in Elisha's life and through him the Israelites were spared from the Syrians.

As we begin reading with the 8th verse of this 6th chapter of 2 Kings we read that the king of Syria made war against ~~the~~ Israel and told his servants to set up camp as it is stated in the King James, and the Revised Standard versions. However, ancient manuscripts which ~~the~~ actually give the more exact meaning were not followed. The more correct reading according to most biblical scholars would render this verse, "Then, the king of Syria warred against Israel and took counsel with his servants saying, In such and such a place let us make an ambush." Then in the 9th verse we read that the man of God, meaning Elisha sent word to the king of Israel saying, "Beware that thou pass not such a place for there, the Syrians are come down." And again, ancient manuscripts which were not copied completely tell it, "Have concealed yourselves," which makes the meaning much clearer.

And so we read on in the 10th verse that the king of Israel followed the advice of Elisha and is spared, "Not once, nor twice," which should really read, "Time after time." And so the king of Syria begins to suspect that there is a spy within his own organization because his moves seem to be leaking to the ears of the Israelites and they know what he is going to do ahead of time. And so he is bothered by this and calls for his servants to give an accounting of their moves. He demands to know which of them is spying for the Israelites, vs 11.

One of his servants who is very wise tells the king that it is none of them but instead, it is the man of God Elisha, who is being given supernatural information, to the extent that the words the king speaks in his bedroom are known to this prophet, v2 12. So the Syrian king sends spies to find out where

Elisha is and it is determined that he is at Dothan, vs 13a so the King sends his armies consisting of mounted soldiers and the men driving chariots and they surround the city by night, vs 14.

So it is that the next morning the servant of Elisha arises and goes out of their house or dwelling, and he sees the place is surrounded by Syrians, and he becomes alarmed and comes back to Elisha and asks him what they are going to do about this present crisis, vs 15. It is at this point that Elisha gives the advice that should be standard courage for all believers, "Fear not: for they that be with us are more than they that be with them." But this point was falling on deaf ears and being seen with uncomprehending eyes. Elisha knowing this prayed as we read, vs 17a. And the eyes of the servant were opened and he saw that the Lord's army was completely surrounding those that thought they had surrounded Elisha and the town of Dothan, vs 17b.

At this point the Syrians attack, vs 18a, and Elisha prays that God will strike them blind which He did, vs 18b. Elisha is able to lead them to Samaria right where the King of Israel wanted them to go. The Lord opens the eyes of the Syrians after Elisha prays for this, and they find themselves in Samaria ~~knowing if they should attack Syria with them~~

vs 20.

The King of Israel wants to know if he should attack them, but Elisha gives him the advice that he should not kill those who have been taken captive and instead they should be fed, vss 21-22. And so they are fed and then sent home, and thus the army of the Syrians was broken up never to be a threat to them again, vs 23. Now in all of this there is one thing which to me stands out above all else. It is found in the 16th verse, (read it). Here we see the stirring answer to the fear of the servant of Elisha. If you can picture for a moment the utter despair which must have held this man in its grip at the sight of all of those Syrian soldiers, chariots and horses. And then his master tells him not to fear, that they have more to defend them than the Syrians do.

There are several things to be said for this wonderful text. First Elisha is to be credited with being an optimist in the midst of very dire circumstances. An optimist is (stories of optimists and pessimists).

Can't you see in this episode the same optimistic view held by our early founders?

(Illustration 3. Washington at Bays Island)

Did isn't this the truth? It cost the blood sweat and tears of many men to give us the freedom we so easily forget and still enjoy and it is so easy to stand on the sidelines and shout, "Hooray for our side," in the mistaken notion that freedom will continue to perpetuate itself without any effort on our part. We need to have a renewed sense of responsibility to overcome the things which today are threatening the very foundations of our nation.

But there is yet another thing which stands out in the comment made by Elisha, and that is he was willing to look beyond the hordes of Syrians surrounding them and see the power of Almighty God ready to descend on their behalf. It is always so easy to look to the strength of our military and to look to those who would lead us in perilous times. Listen to what a statesman has said, (Illustration of Cincinnatus). Doesn't that have the ring of authority to it? Doesn't it show that the man has ~~in~~ his finger on the pulse beat of our nation? It certainly does, but the strange thing about it is that it was spoken by a man named Cincinnatus to the Roman Senate 2300 years ago.

It is wonderful to be able to shout "Hooray for our side," in sporting events or games, but the shout of "Hooray for our side," in the battles of life should be giving praise to the guidance and authority of Almighty God, for with His angels surrounding us on all sides we can sense and feel the victory.

This is what was taking place with Elisha as he was surrounded by the Syrians. In Psalm 34:7 we read, "The angel of the Lord encampeth round about those who fear him, and delivereth them." In Hebrews 12:1 we read, "Therefore, seeing we also are compassed about with so great a cloud of witnesses," and here we are told that these witnesses are angels. Billy Graham in his book entitled, "Angels," writes that it is almost like we are in a large stadium. The people who are living this life are the ones who are on the field as the participant and the cloud of witnesses are the angels filling the grandstands and watching

us as well as watching us. From all of this then we need to have the courage Elisha that we may know that although we cannot see them with the naked eye, Almighty God's forces are all around us to lead us and help us.

(Illustration of man and little girl being comforted by his hand)

This is the main thing we need to never forget. We can truly say, "Hooray for Our Side," because our side contains the Lord and His heavenly host. We are never alone. Jesus said, "I will not leave you comfortless," and let us rejoice that He has not for our side contains the Lord, His heavenly host, our Saviour Jesus Christ, and the guidance of the Holy Spirit. So we too like Elisha, need to lift up our eyes to the hills, and see there our side assembled.

(1977)

ST. PAUL'S UNITED CHURCH OF CHRIST  
 Butler, Pennsylvania

First Sunday After Pentecost June 5, 1977  
 (Trinity Sunday)

The Rev. Ralph C. Link, Pastor  
 Mrs. Kay Morris, Organist and Choir Director  
 Tim Fry, Bobby Shalely - Acolytes

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ORDER FOR HOLY COMMUNION 10:00 A.M.

Prelude "Pastorale" A. Guilmant

\*Processional Hymn 184 "All hail the power of Jesus' name"

\*Ascription - Choral Amen

\*Alternate Order of Communion Page 32

Scripture John 16: 1-15

Hymn No. 188 "Holy Spirit, Truth Divine"

\*Apostles' Creed

\*Gloria Patri

Announcements

Offering

Offertory "My Lord and I" Howdy and Dutch

Anthem "The Heavens are Telling" Beethoven

Sermon: "BLANKET COVERAGE"

Communion Hymn No. 341 "Here, O my Lord, I see Thee face to face"

\*Page 33 Alternate Order of Communion

The Communion (Retain elements until all are served)

\*Prayer of Thanksgiving

\*The Hymn of Thanksgiving 193 "Spirit of God, descent upon my heart"

\*Benediction

\*Threefold Amen

\*Postlude "Improvisation" Morris

----- \*Congregation Standing -----

The Elders and Deacons will serve communion today. The Elders and Deacons will also serve as Ushers. We invite all Christians regardless of denomination to partake of the Lord's supper with us. Please fill out a communion card so that our Church's records are accurate. You will find them in the pews.

If visitors will put either the name and address of their church or their Pastor's name and address on the back of the communion card, it will be forwarded.

Mr. & Mrs. Robert Tait will greet the Congregation at the door this morning. Nursery will be provided today by: Betty Pfabe, Ann Falkner, and Patty McWilliams. The attendance last Sunday was 162.

> Hospitalized: Earl Wogan - Kittanning General Hosp. Clarence Wolfe, GAil Mittica, Mrs. Philip Snyder (Judy) had a baby boy - 210 Freeport Road; Lester Hulick.

> This evening Holy Communion will be at 7:30 P.M. at the Altar.

Monday - 7:30 - Women's Mary Prugh Circle meeting

> Next Sunday Rev. Roy L. Frazier will be here while Rev. & Mrs. Link and Family will be at Dale's graduation. We hope to have a good turn out for Rev. Frazier's sake.

> VACATION BIBLE SCHOOL - June 20-23 and June 27-30 from 9:00 A.M. to 11:30 A.M. - This is for ages 3 to the 6th grade. (Monday thru Thurs)

> June 20-23 from 7:30 P.M. to 9:00 P.M. - Youth and Adult Class.

We are asking the Ladies to bake cookies for Vacation Bible School. A list will be sent around today - please sign up if you possibly can.

> Registrations for Vacation Bible School are in the office. Please register now for any of these classes that you or your children are wanting to attend. Pre-registration is preferred so materials can be ordered. Come, it will be rewarding.

Confirmation pictures are in - please pick yours up today if you possibly can.

> Don't forget to reserve June 26 - Church in the Park and also the Picnic to follow. Bring your own chairs. Please do not dress up for this - just casual dress.

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When the Prelude music begins, we should begin to meditate and commune with God through the music, and through the thoughts the music evokes in our hearts. In the Church service it is the Beginning of the Worship and a time to prepare us for worship.

*Welcome visitors  
 Start VBS. Meet in Fellowship Room*

"Lying and so now"  
vnl: 1 Cor 8:12, epiphany: 1 Cor 2  
as u cri, expl with themt his preach  
of u -2, i no speak his vision, but preach to u  
(fillu church woth "the revel "that crucified")  
u know with mor wisd em design? that plain, simpl  
comes if u must i preach or u no stand 4 long  
and preach done power u, not em vs. 3,4  
fillu mi preach "com learned men, aduice Gosp)  
i'm lord is not men not only need, but want  
say "I am" in million meaning, privat club etc vs 3  
Thos accept i know rhetorick of G, f reverse true  
to undercut all & has in stor & Thos who luv liv  
4 him, vs 9.  
In ems i sho thez think 2 thos who in u vs 10  
of the inner man except man luv their lif, vs 11a  
one ems 3,4 only 11 ip the intiat things of G  
is only 1 u can giv 2 us.  
true wisd no com from man, but 2p of  
u say cum freely from i  
up world secular/ atem 2 u is to partit 2 kno vs 12  
vs 13, no wisd man but 3 2p let "liever compare up  
things? 2 ip twins  
then on natural/up man, natural no undercut in  
lit mix apples + oranges, newse man  
natural man must kno 2p if undercut kno ip things  
points out vs 14,15  
Lord "I= 2p" (1,3) filled  
u will mean-breath, air, wind & literal fill m of u  
will sin; least "man" breath on me "m th of los"  
clos discourse by stte not cud ever know mind of  
u or instruct him,  
if liever cum taut by G be lno 2p + ther4  
can undercut mind of u  
this ip fill individ  
say, 1 person boing end to know  
(fillu 11a to "theologian")  
u need 2p "holocion" 2 undercut well + want us 2 under  
u will require no 2p we say, just 2 now in im  
just study 2 who self a prov say 11b  
u will instruct we'll no wat want us 2 kno  
nik ax man if e no undercut some we can kno Com  
is partek elements of free + fine 2 4-giveness nine  
u ad o in element of sacrifice 2 we're a 4 us  
is vera we "fally" not only "material" to once of  
u, but with presence of u i said us in' all  
true.  
some let us out of is able.

"Plan of coverage"  
vnl: John 14:1-11, epiphany: vnl 1:1-15  
i no know i thicks, even confused, but our insurance  
is call plan of coverage.  
this jn 1 is id in such way it oft overlooked  
( vnl 1 epiphany 4 this morn, 5 impl 2 disci's to leave  
in all facies it has on sadness after 5 yrs, vs 5  
(little little girl, under school, i need blanket)  
i of no earlet day if Js no go away vs 7  
+ families how girl interpr the rite we hav si do  
central out duties? 7 ip they told vs  
i eplove, 7 ip 2 convic, ih in stands convic  
this better. May convinced sum? 2 do standin in the  
lition? 4 ip if choose  
if 4 tell thos sumthin shud do 2 convict in hart,  
( i & l. this), convic works hart, lif i no let go  
i am that cannot b drawn back, or crave in pill  
"keep curin bat, eago & escape cuz it frog G  
2=convict JU, vs 3, note singular not plural=1 sin  
that sin spel out vs 9,10,11,12  
this abu all, becuz person lly, accept Ap, he tur  
from 2p + believs  
~~explicably~~ person hav 4-giveness this shy Com/7, supp  
2=convict Hebeousness, vs 10 this mean i m loriify  
us in an point vs 14.  
we show Js as sinless, righteous 1 of 7, Incarn, & Cler  
this convic she l mens fact sinless pers exec 4 JU  
17 open mankind from G ("imbeliever")  
the animal and suffice, this go on + yrs - man still  
sinful unbelieve  
i not in neither way, 2 way chosen convict world rite  
o. Jn 18, + mak his sacrif of gigantic proportions  
3=Convict Judgement, vs 11=law is judge? A judg scuz  
prince this world judged, i here is plural of THE  
ins all kind, steal, cheat, adultery, kill etc.  
4 H'evr judg no hold am serial as 4 "unbeliever"  
"unbeliever" if jn 17 2 stern punish 4 "unbeliever" was G  
did 1 him. azan no need Harry bout this my  
4 "unbeliever" been try turn from Jrd, from reward cud  
how  
And; not 4 sin, but shins cul I dun 4 Ep, in omnis  
- last word ib, no fine, without fording, + grow  
"the when next advance" 2 pura us "not G if poss  
u" i no 1 carries both the beliefs  
i.e. 17ep 1 ip work follo seen on, is one wityey  
vs 17, is new 4 scijs no undercut all, but told sat cu  
vs 18, when i clos response to 17.

which body have ten spirit eyes & lievr a valves  
in doover, over neaver, and of cloover.

He al day long share with his eye  
this world's humor, or somwhat all else  
that cometh in sight, have now been,  
to draw near & throne of Grace & to  
"do this in remembrance of me."

Soe let us eat and drink at his table.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Trinity Sunday

June 5, 1978

The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist

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ORDER FOR HOLY COMMUNION - 7:30 P.M.

Prelude "Pastorale" A. Guilmant

\*Hymn No. 198 "Holy, Holy, Holy Lord"

\*Acription

\*Invocation

Scripture: 1 Corinthians 2

Offering

Offertory (Duet by Howdy and Dutch) "My Lord and I"

Sermon: "Being Lead To Know"

Communion Hymn 193 "Spirit of God"

\*Alternate Order of Communion Page 32

The Communion

\*Prayer of Thanksgiving

\*Hymn of Thanksgiving 191 "Breathe on me, Breath of God"

\*Benediction

\*Threefold Amen

\*Postlude "Improvisation"

----- \*Congregation Standing -----

We invite all Christians regardless of denomination  
to partake of the Lord's supper with us.

Please fill out a Communion card so that our Church's  
records are accurate. You will find them in the  
receptacle on the back of the pews.

If visitors will put either the name and address of  
their church or their Pastor's name and address on  
the back of the communion card, it will be forwarded.

After the ushers have picked up the Communion cups &  
start toward the Altar, those who just took Communion  
will please rise & return to seats. After all have  
Communed and elements have been covered, we will have  
the dismissal once.

Welcome visitors:

"Blanket Coverage"

Text: John 16:9-11, Scripture: John 16:1-15

I am sure that almost all of us are familiar with the insurance term of "Blanket Coverage." I do not profess to know all of the intricacies of insurance, in fact I am like the average layman in this field, utterly confused. But I do know that the term stems from the fact that a certain type of insurance can and does cover all of the specifics in a certain area. But I would like to use it in the sense that God has provided mankind with a "Blanket Coverage in ~~money~~" such a way that it is often overlooked.

In our Scripture for this morning we covered this item and I would like for us to turn again to this portion of scripture as found in the 16th chapter of John. Jesus is speaking to His disciples about being taken from them. He was sharing the news of a farewell, and as all farewells it was taking on a sense of sadness. Jesus knew this because He had lived and worked with these men for 3 years or so, and it is always difficult to sever personal relationships which have been meaningful.

Thus it is that we read in verse 6 that Jesus makes mention of their sadness. But then He assures them that it is necessary that He do this, because if He didn't then God could not complete His plan for those who follow Christ, and live as He taught, vs 7.

(Illustration of little girl, Sunday School and God sending a blanket)  
Regardless of how this little girl interpreted it, she was right. The Holy Spirit is a blanket for our comfort, and He gives to us "Blanket Coverage" for all of life.

It is at this point that Jesus spells out the main duties of the Holy Spirit, vs 8, and these duties are threefold.

We need to understand that this threefold duty of the Holy Spirit is given in several words. The King James reports it as "reprove" and the Revised Standard has it as "Convince," as does the Living Bible. The New American Standard has the word which is much better and that is "Convict." To convict is much stronger than convince. We may convince someone that they should do a certain thing,

and they will listen and forget about it if they choose. But if we tell a person something they should do and they become convicted of it, (which is what the Holy Spirit does in the heart), the conviction works in the heart and life of that person and will not actually let him go. It is a nagging thought or feeling which cannot be drowned in a bottle, or erased by a pill or drug. It will keep coming back and coming back. It cannot be escaped because it is of God.

So we see that first of all the Holy Spirit will convict a person of sin.~~the~~ Now ce this is singular and not plural, (vs 9). There is a definite reason for this. Singular it points out that there is one SIN. Not plural sins, which would entail all sins little and big. But instead one SIN. And that SIN is spelled out in the rest of this verse 9, "because they ~~sinned~~ believe not on me." The SIN is unbelief. The number one (1) is unbelief and it stands above all others because when a person believes in Jesus Christ, and accepts Him as their personal Saviour, that person has all sins forgiven, but that person also turns from SIN, unbelief. After the acceptance the believer can come to Christ and have the forgiveness of sins committed since becoming a believer. This is why we have Communion and observe the Lord's Supper.

The second thing the Holy Spirit ~~does~~ is to do is to convict the world of Righteousness, vs 10. This means that Jesus Christ is going to be glorified by the Holy Spirit, and Jesus pointed this out in vs 14. The duty of the Holy Spirit will be to show forth Jesus Christ as the sinless, righteous Son of God. God Incarnate, Emmanuel, God in the flesh. This conviction will show the immensity of the fact that a sinless person suffered execution for SIN. Again we need to note that unbelief was what separated mankind from God. Man needed to be redeemed and it had to be a sacrifice. But no type of animal sacrifice would suffice, because animal sacrifices had been going on for years, and men were still as sinful and unbelieving as before. Thus God had to do it another way. The way chosen by God ultimately convicts the world of the righteousness of Jesus Christ, and makes His sacrifice of gigantic proportions.

The third thing the Holy Spirit will do, will be to convict the world of Judgment, vs 11. But what judgement? A judgement because the prince of this world

is judged. Here we see the plural of Sin. It becomes sins, sins of all kinds. You see the prince of this world is Satan, and he causes all men to sin. For the believer the threat of judgement does not hold the same peril as it does for the unbeliever. For the unbeliever it is judgement to eternal punishment for his unbelief in what God has done for him. Satan does not need to worry about this fellow he has him in his hip pocket.

But for the believer Satan must continue to try to turn him away from the Lord. So he continues to plague the believer with all of the sins that turn him away from the rewards he could have in God's kingdom. You see, for the believer judgement takes on the form of being judged not for SIN, but instead for the things which might have been done for Christ. For the sins of omission such as neglecting to read the Bible to be better able to witness for Christ. For neglecting opportunities presented to us by God to tell others of His Son. For refusing to attend worship to Glorify God, and to grow in the faith so we may better serve our Saviour. Thus you see it is to Satan's advantage to turn us from God if possible.

But the judgement is not to be worried about by the believer. Here in synopsis form is the work of the Holy Spirit in the world. And we see that following the ascension of Christ the Holy Spirit came in a very powerful and positive manner. Jesus knew that He could not tell His disciples all that He wanted to because they could not understand it all at this point, vs 12. But He shared with them the things He could which He knew would be self explanatory when they took place, vs 13. Jesus then closed this discourse by saying that the Father wants mankind to have all of the good things He has prepared for them, vs 15. Dwight L. Moody once said, "When the Spirit comes into the believer, he makes Christ dearer, even nearer, and the Word of God clearer." This was the hidden gem that Jesus was sharing with His disciples. This is what ~~means~~ the Lord's Supper, or Communion really is all about. It is the occasion to come not only to have sins forgiven, but to draw near to the throne of Grace, and "Do this in Remembrance of Him." Come, let us eat and drink at His Table.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fourth Sunday after Pentecost June 26, 1977

Church in the Park

The Rev. Ralph C. Link, Pastor  
Mrs. Terry Morrison, Guest Organist  
Mrs. Cyndie Sybert - Youth Choir Director

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ORDER OF WORSHIP 10:00 A.M.

Prelude

\*Opening Hymn No. 17 - Page 9 "Where He Leads Me"

\*Acription

\*Exhortation

\*Prayer of Confession (In Unison) "Dear Lord and Father of mankind, forgive our foolish ways. We have sinned against you and are not worthy to be called your children. We have forsaken your way and sought our own. We have strayed from the paths of righteousness and have sought the easy road. Our lives are in turmoil because of our sin. But in our weakness we find our strength in you. In our despair we find peace in your love. Help us Father, and forgive us once again in the name of your Son. Amen."

\*Assurance of Pardon

Hymn No. 40 Page 22 "Blessed Assurance"

Morning Prayers

Announcements

Offering

Offertory

Hymn No. 36 - Page 20 "In the Garden"

Scripture Reading 1 Chronicles 16: 1-11

Anthem "All Good Gifts" from "Godspell"

Karen Maloney, Liz Armstrong, Gordon Kennedy,  
Lloyd Link

Sermon: "THE KING'S PICNIC"

Prayer

Lord's Prayer

\*Closing Hymn No. 27 Page 15 "The Old Rugged Cross"

Benediction

Serving as Ushers today are: \*Richard Mangels,  
Don Kingsley, Art Garney, Gary Ponar and John Dreher.  
Kay Morris is attending an organists and choir  
director's conference in Winston Salem, North Carolina  
this week.

➤ Hospitalized: Mrs. George Davis (Nellie) and  
Mrs. Vivian Bolam. Job Ellen's father is blood never

➤ Bible School will continue for the Youth on Monday  
thru Thursday - 9:00 to 11:30 A.M.

➤ We wish to Congratulate Mr. & Mrs. Paul Ritter  
on their 54th Wedding Anniversary next Tues. June  
28th.

-----  
Dear Father, I give thee thanks for each new day.  
Grant that my first thoughts may be about thee. May  
I praise thee as the creator of all life and be  
grateful for every blessing which comes from thy hands  
of love.

As I go forth into the world, may I have thee as my  
companion. In the rush and hurry of the day, may I  
not forget thee. Wherever I am and whatever I may be  
doing, keep me aware of thy presence.

Guide me in all that I say and do. Be my guard  
against anything that attacks the welfare of my soul.

Grant that I may live in such a way t'at others  
will see something of Christ in me. Make me friendly  
and helpful and loving. May some person find life  
brighter and better because I have allowed my light  
to shine for thee. Through Jesus Christ our Lord.  
Amen.

Welcome my visitors:

WELCOME TERRY MORRISON

ELEVEN MARCH 1977 - BIRTHDAY WAS JUNE 27, 1977

"The King's Picnic"

Text: 1 Chron 16:3, Scripture: 1 Chron 16:1-11

Scripture precedes Ark from Gbed-Mom 2 Jerus

? Nat preped by Dav

Peop happy, joyous, but Michal:expl thot beneath King,  
made fool self etc.

Don't sun peop think act same way in Ch 2day?

No mean strippers etc, thez r wrong & deserv criti  
But shud B joy, music, if hymns move clap, tap feet

Use all music instru & this wat Dav did, cum 2 G prais  
Vs 1, worship arrang, this norm & shud B dun

" 2, offers 2 G in prais, thanksgiv 4 mak possible

Skip next vs 3 C vs 4=ministers, priests

Then musicians lined up 4 music of worship

All set:vs 7, Psalm thanksgiv 2 G & follow vss add  
4 Dav & peop Is no question shud worship, all need do  
recal wat G dun 4 them & they recount & worship  
(Illus adoration flow from redeem harts)

Ever moment, ever day precious from G & we can prais  
e need 2 share each thrill moment slips by so  
quickly & 2 thank G 4 opp & priv 2 enjoy it

Need taste, feel, enjoy excite ours 2 hav by G of G  
All hav moments disappoint, disatisfact lot of life,  
But if truly serch 4 bless & mercies sent by G, we  
can find we richer than millionaire.

Explain another eason we worship as told 2 VBS adult  
Tell wat peop think worship is=ritual, money, preach  
But uplift, luv 1 another=I CARE BOUT U

Fellowship Dav shar with peop, Vs 3 READ

With bread, meat, wine, U eat & enjoy 2gether

JV say wine=others=raisin cake, but EV nor correct  
This KING'S PICNIC

day celebrate Bcuz Ark, day 2 prais G, day 4 fellow  
skip 1: relaxation around a meal & outdoors  
Ther times & places this correct 4 Xpians 2 do  
sum disapprove Bcuz SUNDAY

Wat better way than worship G outdoors & eat 2gether  
~~Pixypunk~~ peop say never did B4,

Did Dav & people ever drag Ark bak 2 Jeru B4?

No, took advantag of situ 2 worship & prais G wen cud  
this wat Xpianity 2B all times

(Illus joyous choir and recessional)

This wat G want from us

G hav sens humor, snick at us 4 3 prim, prop worship  
Insted, He want us show enthus, joy

He invit us ea, everyday 2 KING'S PICNIC, 4 this prep  
4 ea day our lives

It no picnic 1nce yr, or cert date, but cèlebrate ea  
day we liv. It wonderful picnic can shar presence  
His Son our livs 2 giv us fun, joy & liv ea moment 2  
its fullest. Dav & everyday is day K's Pic, 4 us enjo

### "The King's Picnic"

Text: 1 Chronicles 16:3

Scripture: 1 Chronicles 16:1-11

The scripture immediately preceding that which we read this morning tells of the bringing of the Ark from the home of Obed-Edom to a tent which David had prepared for it in Jerusalem. This event evoked from all of the people involved in this episode, a sense of joy and exultation. But there was also a reaction from one of David's wives which too often finds its way into the Church even today. (read 1 Chronicles 15:29). Here we see the resentment which was evident in the life of Michal. In all probability she felt a sense of shame because of her husband's actions. Can't you hear her saying, "The very idea, you the king of Israel dancing and behaving like one of your common court servants. Don't you realize that today you have not only tarnished your image in the eyes of all these people, but you have ~~embarrassed~~ acted in a manner not becoming for our religion." And isn't this the way many people think and feel even today? Haven't you heard of or seen people who get utterly frustrated and downright upset because they think or feel that we should not do certain things within the Church of Jesus Christ? Now I am not talking about some of the stupid things which have come forth in recent days like: strip tease dancers performing during the worship service. Or psychadelic lights, and loud music with weird dances and things. We could and would look askance at this type of behaviour in the Church. But there should be joy in worship. There should be music. If the hymns are moving there is nothing wrong with the congregation clapping their hands or tapping their feet. There is nothing wrong with using all sorts of musical instruments other than pianos and organs. In other words there is nothing wrong with people getting involved in the worship service to the extent that they are moved by it. This is all that David was guilty of, and in no way should he have been censured by his wife.

So if the hymns or anthems so move you, clap your hands, and tap your feet and come into the presence of the Lord with joy and thanksgiving.

But there are two other things which David lined up to praise the Lord. They

were in a set sequence in our scripture, but I would like to reverse the order of them.

As we look again at this scripture, we see that first the Ark was brought into  
(vs 1)  
the tent or the appointed place for it. This is the normal thing. We arrange for a certain time and a certain place in which to get together to worship God. Then the offerings to God in praise and thanksgiving for making this possible take place, vs 2.

Then I would like to skip over the next verse and come instead to the following verses in which we see the organization of ministers and priests, vs 4. Then David lined up the musicians to arrange the music for this worship. The priests and ministers were now in place and the musicians were assembled, and so David begins the worship with a psalm ~~recited~~ of thanksgiving to God, vs 7. Following the few verses we read of this psalm of David follows a few more, all telling of the wonderful things God has done for them in the past.

To David and for the people of Israel it was never a question of if they should worship. All they needed to do was to recall what God had done for them in the past and recount this in the form of praise and they had a worship service going.

(Illustration of Adoration of God flowing from redeemed hearts)

We need to all be aware that every walking moment of every ~~xx~~ day, is a precious moment in which we can praise the Lord. We need to share in ~~this~~ each thrilling moment that slips by so quickly, and to thank God for the opportunity and privilege to enjoy it. We need to taste and feel the very excitement that is ours very to have by the grace of God. We all have our moments of disappointment and dissatisfaction with our lot in life at times. Yet, if we truly seek ~~this~~ and search for the blessings and mercies sent to us each day, we can find that we are richer than the richest millionaire walking the face of the earth.

And this adds one more reason why we should worship God. We talked about this at our Adult Vacation Bible School this past week. Most of us look at worship as merely a means to come together and go through a certain ritual each Sunday morning. There are still others who look upon it as a means whereby we can

separate people from some of their money. Then there are others who look upon it as the biggest drag in the world. Man, who wants to go and listen to some people try to sing, and a preacher read from an outdated book, and then talk down to us for 10 minutes to a half hour about how he thinks we should live. But how many of you have ever thought of worship as a means whereby we help one another at different times on different levels?

If you haven't you should. Perhaps you arise on a given Sunday and you are down because of reasons which only you know. You do not feel like going to Church but somehow or other the urge is there to do so. And so you pack up yourself and your family and away you go. When you arrive you seat yourself in the old familiar part of the sanctuary where you always sit, and someone there may begin to converse with you. You may not realize it at the time ~~then~~ but quite often that person will be able to pick up your spirits and help you over the rough spot for that day. Perhaps at another time you are able to uplift someone else.

You see, this is another large part of what worship really is. It is one person loving another person and saying in the midst of their afflictions and sorrows and ills of this life, "I care about you." And it all comes about because you want to adore God by worshiping Him.

But there was one other thing which King David shared with his people and that was fellowship. If we read the 3rd verse of our Scripture this morning, we can see how he did this. (Read this verse). Now what would you do with a ~~piece~~ loaf of bread, a piece of meat, and ~~and~~ some wine. At this point I should point out that the KJV has wine and the other newer versions insert a cake of raisins. The KJV probably comes closer to it than the others because of the fact that the Jews were exactly like us in that they drank something with their meals as we do. Water was not as good and plentiful as it is for us, and so they drank wine with their meals. The last supper of Jesus is a good case in point.

Now what all of this amounts to is that David set before the Jewish people the King's picnic. It was a day in which there was celebration because of the Ark at long last coming to rest in a prepared tent in Jerusalem. It was a day in

which they worshiped God and praised His name for all of His wonderful deeds to and for them. And it was a day of relaxation and simple fellowship around a meal and in the out of doors.

Now what all of this has led me to think about is that there are times and places where this is in order for Christians to do. I know there are some who heartily disapprove of this because it is on Sunday and we have no business holding a picnic on a Sunday. But tell me, what better day to worship God out of doors and then to meet together as a family of God around a common meal than Sunday? There are those who are upset because we have never done this before and they are not in complete agreement with doing this. But tell me, "Did the people of Israel ever drag the Ark back to Jerusalem before and have the opportunity to worship in this fashion, and to eat and fellowship together like this?" The answer is of course they didn't. They took advantage of any and all opportunities to come together as fellow believers and lovers of God.

This is what we need to do with our Christianity at all times.

(Illustration of joyous choir, high heel in register, and finally man falling in)  
This is what the Lord really wants from us. I believe that God not only has a wonderful sense of humor, but I also believe that He gets a few snickers out of our feeble efforts to be so staid and proper in our worship and coming together. Instead, He wants us to join in all things whole-heartedly with enthusiasm and joy. He invites us each and everyday of our lives to the "King's Picnic." For you see the "King's Picnic" has been prepared for us, for each day of our lives. It is not a picnic that only comes around once a year, or is on a certain date. But rather, it is to be celebrated and enjoyed each day we live. It is a picnic in which we can know the wonderful presence of His Son in our lives to give us the fun and joy to live each moment to its fullest. Today and everyday is the day of the King's Picnic, for each of us to enjoy.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Fifth Sunday After Pentecost July 3, 1977  
The Rev. Ralph C. Link, Minister  
Mrs. Kay Morris, Organist and Choir Director  
Eileen Master, Mary Delien - Acolytes

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ORDER OF WORSHIP 10:00 A.M.  
Prelude "Fugue on 'America'" Thayer  
\*Processional Hymn No. 443 "O beautiful for spacious skies"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Eternal Father, we want you to love us; but we have not yet learned how to love each other, even those who are as close to us as our own families. We are quick to see another's faults, but we are insensitive to their feelings. We hear others speak, but we do not listen to the deeper meanings which underline their words. We pass by those who carry heavy burdens of worry, we could share, and we pay no attention. We are deaf and blind, careless and selfish. Forgive us Father, for our unnumbered sins; and teach us to love others in the true spirit of our Lord Jesus. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
    \*Pastor: "O Lord open our lips  
    \*People: And our mouth shall show forth thy praise  
\*Doxology NO. 551  
Scripture: 2 Chronicles 30: 1-12  
Hymn No. 441 "My country 'tis of thee"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
    Pastor: The Lord be with you.  
    People: And with thy spirit.  
    Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory: "The Lord's My Shepherd" Young  
Anthem "The Image of God" John Peterson  
Von Maloney, Soprano

Sermon: "THE SAME OLD TUNE"  
Prayer and Lord's Prayer  
Hymn No. 63 "Our God, our help in ages past"  
Benediction and Three Fold Amen  
Organ Postlude: 'Recessional on "St. Anne"' Young  
----- \*Congregation Standing -----  
The lovely Flowers on the Altar have been placed by Mr. & Mrs. Nick Nohach in memory of "Loved Ones" Serving as Ushers today are: \*Allen Botacchi, John Redman, Dan Bosko, Robert Knauer, Charles Pinar. Deaconess Joan Master will greet the Congregation at the door this morning. Nursery will be provided today by Barb Andrews and Jane Andrews. The attendance last Sunday in the Park was 133. Hospitalized: Mr. Earl Wagan, Mrs. George Davis (Nellie) - Butler Co. Mem. Hospital. Our congratulations to Mr. & Mrs. George Pflegh on their 24th Wedding Anniversary - tomorrow, July 4th. Wed. - July 6 - Council Meeting at 7:30 P.M. Thurs. - The Newsletter will be published - please have all material in by Wednesday. We wish you a happy and safe 4th of July.  
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TO DEDICATE MY LIFE  
To build a life that's clean, upright, secure,  
God's Temple that will through the years endure;  
To walk courageously, steadfast and sure;  
This is my prayer.  
To teach a war-torn world the fruits of peace;  
To plead that cruelty and hate must cease.  
That earth might see goodwill and love increase;  
This is my prayer.  
To dedicate my life, my all  
To Christ, and then in answer to His call,  
Be faithful to each task—the large, the small;  
This is my prayer.  
--George W. Wiseman

Welcome visitors:  
YOUTH RETREAT \$-10.00 S. 36 FRONT CHURCH  
TUES. 70TH FOUNDRY BILL HOUSE 7.30  
WED. RECREATION AT CHURCH 7:00

"The Same Old Tune"

Text: 2 Chron. 30:10, Scrip. 2 Chron. 30:1-12

(Illus : S Graham and burden xx for Marilyn Monroe)  
enap put off wat need B dun, not excep, but rule  
2day scrip cud expand sever thing, but 1 i exapnd,  
concern messenger of Hezeliyah

He want peop cum bak 2 G, Passover, vss 1-2  
vs "a messenger sent out"

" Sb-2 message itself, explain call 2 worship etc  
" 10, answer to the message=Same Old Tune, yeah, yeah etc  
Did peop pay heed? sum did, sum din't, Max Is. downhill  
nation, church, peop stand xroad Revival or Disaster  
Complacency rampant = ILLUS RIVETTE: TRUCK NO. 1  
Words mean same=Indiff, unconcern, letharg, lazy, lackadaisical  
Hero=Fiddl ton burn=Americans out 2 lunch, or gon fish

(Illus Rev. Jackopson : England)  
Explain shirli I C 1st hand S USA 25 yrs same  
i watch close & 2 wks letter 2 Edit yng men Marxism  
Rev. Jackopson say Eng, rite here Butler B espoused  
Wher cum from? Warp teach, pub school, College etc  
This happ cause we complac, ignor & hope go away  
Avg pers no want B bother, just so they can relax etc  
Compac in Ch, cum if feel, giv if feel, send kids IT  
Sign up VB, no show, cookies, no giv, commit & no follow  
If prom individ, shrug off & forget, but not G  
Day of reckon 4 nation, 4 Ch, & 4 ourselves  
All may sound lik "Same Old Tune," but better B reddy  
2 pay piper wen over  
Only 1 anser 2 probs nation, Ch, & selves, that anser  
whether lik or no=JS Xp  
He say=I AM JS

He no say, Lincoln, Jeff, Carter the way  
He say I AM THE WAY, & mean only way 2 liv thru Him  
How compar nation as whole? Duz America follo Xp?  
Answer sel-evident=(Illus Flynt & Rivette)  
This shui tell us wher America stand with Xp  
Wat about Ch? Duz follo Xp? Homosex ordain anser  
Wat about us personal? Anser self-evid wen C half  
hart commit many of congreg  
Cum xx, civ, serv if feel lik it, & quit frank not 2 oft  
feel lik it

Handwrit on wall friends, red this morn messeng sent  
out 2 call peop bak 2 G among peop Is.

and last vs 6

I U going laff & mock Bcuz once again it 2 U, "The  
Same Old Tune?"  
G did we shud do. Insted, G grant that we turn  
this day from our way 2 His

"The Same Old Tune"

out: 2 Chronicles 30:10, Scripture: 2 Chronicles 30:1-12

"...THE SAME OLD TUNE" THE SAME OLD TUNE IS A CALL TO OBEDIENCE AND REPENTANCE. IT IS THE BIBLE: PRACTICALLY THE BIBLE, THE WORD OF GOD IS CALLED "THE SAME OLD TUNE."

(Titus of Billy Graham and burden to call Marilyn Monroe)

Lead story of rich young ruler and Jesus, Matthew 19:16-22. Here we see a very sad example of putting off until later what needs to be done now. This is the common trend today. It is not the exception, but the rule.

There are several things we could expand upon concerning our Scripture for this morning. But the one which I would like to expand is concerning the treatment of the messengers sent by Hezekiah.

What Hezekiah had in mind was to call the people back to the observance of the feast of the Passover. But more importantly the king had counseled with his leaders and had determined that the people needed to come back to the worship of God. It was determined that in order to get this message to the people, messengers were to be sent throughout all the land, vs 6a.

The message contained said, vs 6b-9. The message was a call back to the vital worship of Almighty God. But the result of this was that the messengers were received with scorn and derision, vs 10. The reaction to this message was much like, "It's the same old tune." "We have heard all of this before. Yeah, we know that if we do not get back to God <sup>our</sup> whole little world is going to collapse at our feet. We know that if we do not begin to worship God as we should that He is going to destroy us and deliver us into the hands of our enemies. We have heard this tune over and over again."

But did they pay heed to it? Some of them did and some of them didn't. Hezekiah was a good king, and was able to bring partial reform to Israel. But following him they continued to go down hill. We as a nation, as a congregation, and as individuals need to take heed to this message today. Our nation stands at the crossroads of revival or disaster.

We are in the midst of a period of such extreme complacency that if we turn from it, it will be a miracle. Have you ever thought of the words and terms

that mean much the same thing in our english language? For the condition which currently ~~pxx~~ is plaguing us we have the words compacency, indifference, unconcern, lackadaisical attitude, lethargy, laziness and a few others. The old saying was that Nero fiddled while Rome burned, meaning of course that he took no steps to correct the problem. This is about where we stand today as a nation. We are confronted on all sides by perils that seek to engulf us and enslave us, but for the most part, Americans are out to lunch or gone fishing.

I was reading an interesting article this past week from an Evangelism explosion paper I receive, and it told of the man who is charge of this program in England and his observations. He stated that today England faces some significant dangers that are threatening ~~xxxiand~~ England's existence as a nation. 2/3 of the nation's food and raw materials are imported, which makes them dependent upon other exporting nations. They are almost solely dependent on the Middle East for their oil. In the Labor government are well known communists who are in high positions of the government. There is one leader in the National Youth Office and he has made a public declaration that his goal is to overthrow the democratic system in England and replace it with Communism.

(Illustration Rev. Jackopson of England)

What makes all of this so formidable to me is the fact that in 1972 Shirley and I were on a seminar in England looking at the Church at that time. From all of the clergy and leaders we encountered in our group there was an open admission that ~~xxxiand~~ religion in England was on the decline. Vast cathedrals were empty or nearly empty on Sunday and all week. But the thing which made all of this more startling was the fact that all of these people voiced the same opinion.

That opinion was that England and America are very similar. The only difference being that England experiences the situation first, and then America goes through the same situation. They told us that in 20 to 25 years America would have the same religious problem. I have to agree with them, for I have been watching this decline since then. But what frightens me even more is that within the last 2 weeks I have read 2 letters to the editor in the Butler Eagle from 2 young men who write to tell us that Capitalism is not what we need right now, but Marxism.

Rev. Jackopson has stated this is taking place in England, and here in little  
I <sup>ler</sup> we have the same ideas being espoused. Now where did these young men get  
these ideas? They certainly were not born into them, they were implanted by  
some of the warped teaching and instruction that is taking place within our  
public schools, and in our state run, and private institutions of higher learn-  
ing. But you see, this is what I am saying. We are so indifferent, so complacent  
that we are ignoring these things in the hopes that they will go away. The av-  
erage citizen doesn't want to get involved in what text books are in the schools.  
He doesn't want to know what his children are learning in school. Just so they  
are out of sight and he or she can relax and take it easy.

We have become so complacent in our Churches that we do not bother to commit  
ourselves or our families to anything in the church. If I feel like coming I  
will come. If I feel like giving I will give. If I feel like sending my kids  
I will send them. People sign up to teach Sunday School, or Vacation Bible  
School, and never bother to show up. People sign up to bake cookies or provide  
something for the Church and never bother to honor that pledge. They never re-  
alize that God does not take these things lightly. If you promise an individual  
you will do something and then do not do it, that person probably will shrug it  
off as forgetfulness, or disinterest. But when you promise God something my  
friends, you better take it seriously, because He does. There is going to be a  
day of reckoning and it may take a form we do not really desire or want, for our  
nation, for our Churches and for ourselves.

All of this may sound like "The Same Old Tune," but we better get ready to pay  
the piper when it is over. There is only one answer to the problems of our  
nation, of our churches and of ourselves. That answer whether we like it or  
not is Jesus Christ. Jesus Himself said, "I am the way." He didn't say that  
Lincoln was the way, or Jefferson was the way or Carter was the way. He said,  
"I am the way." That meant that the only way to live is through Him. Now does  
this compare with our nation as a whole? Does America follow Christ? I think  
self-  
the answer is evident.

(Illustration of Larry Flynt and Rev. Roy Rivetter as men of year)

This should tell us where America stands today as far as following Christ as the way of life.

What about the Church? Does it follow Christ as the way? Again, I believe the answer is self-evident when we see the ordaining of homosexuals as ministers which is completely contrary to scripture.

What about us personally? I believe again the answer is self-evident when I see the half-hearted commitment of many of this congregation. We come if we feel like it, we give if we feel like it, we serve if we feel like it, and quite frankly it isn't too often that we seem to feel like it.

The handwriting is on the wall my ~~friends~~ friends. We read ~~xxxx~~ this morning of the messengers sent out to call the people back to God among the people of Israel. "But they laughed them to scorn and mocked them." Are you going to laugh and mock because you have heard the call to come back to God through Jesus Christ? Are you going to laugh and mock because once again it is to you, "The same old tune?" God forbid that we should do this. Instead, God grant that we turn this day from our way to His.

ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania

Sixth Sunday After Pentecost July 10, 1977

The Rev. Ralph C. Link, Pastor

Mrs. Kay Morris, Organist and Choir Director  
Ellen Master, Mary Dellen - Acolytes

ORDER OF WORSHIP 10:00 A.M.

Prelude Fanfare on "Onward Christian Soldiers" Young  
\*Processional Hymn No. 286 "Who is on the Lord's side?"

\*Ascription - Choral Amen

\*Exhortation

\*Confession (In Unison) "O God, our Father, you know that we all face the temptations of life. You know that many times we are turned on by the world and turned off by religion and the Church. You know that we do not want to discipline ourselves to a love that demands obedience. But you also know that since we are human, we can only resolve our problems and our difficulties through you. Help us in our weakness to become strong, and in the midst of our sins to find forgiveness. Hear us now, and let us hear your whispered "Go and sin no more." Through Jesus Christ our Lord. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: "O Lord open our lips

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: 2 Chronicles 14

Hymn No. 226 "Dear Lord and Father of mankind"

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory: "Meditation" Massenet

Solo: "On the Willows" Schwartz -

Sung by Cyndie Sybert - Soprano

Sermon: "3 Ply"

Prayer and Lord's Prayer

Hymn No. 271 "O Jesus, I have promised"

Benediction and Three Fold Amen

Organ Postlude: Postlude on "Hyfrydol"

\*Congregation Standing

The Lovely Flowers on the Altar have been placed by

Mr. & Mrs. Robert Tait and Family to the "Glory of

God"

Serving as Ushers today are: Wally Feder, John Snow,  
Mont MacKinney, Herb Shearer and Steve Vargo.

Elder and Mrs. Paul Riemer will greet the Congregation  
at the door this morning.

Nursery will be provided today by Brad and Judy Vinroe  
and Robin Knauer.

The attendance last Sunday was 133.

Hospitalized: Mrs. George Davis (Nellie) ~~DO NOT SIGN~~

We wish to Congratulate Mr. & Mrs. James Maloney on

their 30th Wedding Anniversary on July 12 (Tuesday)  
Karen Maloney said to tell the Congregation that her  
Father is doing real good and he is still in the  
Harmerville Rehabilitation Center. He appreciated the  
get well cards and prayers.

A "Thank You" note was received by Kay for Choir, but  
since they are not together on Sundays during the  
Summer we will put it in the bulletin. "Thank you  
very much for the beautiful 'garden'. In times like  
this, it's nice to hear from your friends." Love  
"Dutch"

The Flower chart will be passed around this morning  
in an attempt to fill it completely. Please do not  
sign the one in the Narthex this morning - so we will  
not have a mix-up and two different people signing for  
the same Sunday. Please return the paper being passed  
to either the Pastor or Bea.

We have an afghan in the Secretary's office that has  
been here for months. If it was a present for me -  
I love it. If it is for someone else please let us  
know what to do with it. -- Bea

July 8, 1977  
WEDDING ANNIVERSARY JULY 15TH.

FIRST CONGREGATIONAL CHURCH  
(United Church of Christ)  
Gaylord, Michigan

August 7, 1977                    Morning Worship 10:00

Prelude                      Meditation                      Davidson  
Flute, organ-Del Huffman, Georgia Respecki  
The Lighting of the Candles  
\*Processional Dear Lord and Father                      341  
\*Call to Worship, Invocation, Lord's Prayer  
                                    Mr. Adam Kennedy  
\*Introit The Lord Is in His Holy Temple- Root  
Unison Reading              Isaiah 55                      120, 543  
Scripture Reading              II Chronicles                      14  
\*Hymn of Devotion In Christ There Is                      414  
Call to Prayer- Silent Prayer- Pastoral  
Prayer- Response-O Thou Who Hearest- Atkn'n  
Parish Calendar  
Offertory                      Waltz in A Flat                      Brahms  
                                    Miss Elizabeth Forshaw, harpist  
\*Doxology and Prayer of Dedication  
Anthem                      Blessed Art Thou                      Haydn  
                                    Church Choir- Irene Steiner, director  
Sermon                      Three Fly  
                                    Rev. Ralph C. Link  
                                    St. Paul's United Church of Christ  
                                    Butler, Pa.  
\*Recessional These Things Shall Be                      450  
\*Benediction and Amen  
Postlude  
                                    \*the people standing

ANNOUNCEMENTS

Candlelighters- Dawn and Gary House; Bell  
Ringer- Debbie House.

It is our pleasure to have Miss Elizabeth Forshaw, talented young Gaylord musician, with us this morning. Elizabeth, who came to Gaylord with her parents, Mr. and Mrs. John Forshaw, from Birmingham, has been playing the harp about five years. We are grateful to her for consenting to play for us.

A welcome to the Rev. Ralph Link of Butler, Pa., a visitor to northern Michigan this month. Mr. Link has been pastor of St. Paul's Church, a church of 574 members, since 1973. It is good to have him with us and we hope that he and his family find their vacation an enjoyable one.

Coffee after the service in the Parish House courtesy of Senior Choir. Open to all.

11:10 a.m. today: Junior Choir rehearses in the church auditorium.

Vernie (Mrs. Gordon) Neithercut of Alpena, member of our conference Christian Nurture committee, will meet with Christian Education personnel and church officers Thursday at 7 as a first step in a program to strengthen our total Christian nurture endeavor.

Meeting of the Trustees Thursday, 7 p.m., meeting part of the evening with the above program and partly to transact their own business.

Next Sunday, August 14: memorial service for Mrs. Isaacs at the church at 2 p.m.

Wednesday, August 17: meeting of Guild, Potluck at 6:30, Rev. Murdale Leysath, new North area conference associate minister speaker.

"3 17"

Text: 2 Chron 14:11

Asa bly:stand 4 strength,wood,tires,cloth,garb bags  
littl 2 sho ea Blievr need 3 flys

Liv very depress times,very littl 2 say that gud,  
JII,Gabe Heater & Gud News 2nite=gud news 4 Is  
Was King Asa

Re reign 41 yrs,serv L faithful etc=vss 2-5

Bilt nation & army 500N vss 6-8

Peace short liv vs 9

Asa march against tho odds 2 to 1=vs 10  
Only thing go 4 him=Faith in G & 3 PLY as seen vs 11

#1-YI-L=CRY Lord:

wrong=take name Lord in vain;My God etc 2day  
right=Call on G & mean it like Isa

(Illus Dr. Scroggie & girl Acts 10:14,not so & Lord)  
Can no B both,must B uncond surrend 2 Lshmp & rule G  
Then G can bgin work in us,B not B4

Asa did,he no cry complain odds against

Insted,he call on lord,RID AGAIN  
#2-YI-L=LEAN ON GOD=ask G 4 help,no hesitation,positiv  
Show complete trust in God

(Illus Miss Fisk and lean on Xpian woman)

This wat G want from ea us,LAM compl on Him  
He no want us lean litely Bcuz we afraid 2 burden Hi

No wants our complete LEANING

#3-YI-L=No half hearted trust & faith

Full blown faith of man of God

Man who knew need G help this instance & all lif  
He acknowledge "THOU ARE OUR GOD"

(Illus tents & evang message & no compromise)

Need all lern this lesson & that is no compro world

May mean ridicul:shun by famly,relativ,friend;

May even mean loss job=Anita Bryant

But must do : HLD completely,

Must let His will Bcum our will,let guid,lead  
us each step of way,each day

Here R "3 PLYS" add them 2gether & U hav stron formu  
4 all of life

Tak 1st initial ea word,P=prayer,I=lean,Y=yield &  
U spell PLY

May God giv us the courag of a King Asa 2 hav thez  
3 flys in each of our lives

But more importantly,may He giv us ability 2 use  
them each day.

"3-ply"

Text: 2 Chronicles 14:11, Scripture: 2 Chronicles 14

ANOTHER CHILD UNTO THIS KING WAS JAHOSHABATH, AND SO JAHOSHABATH IS CALLED IN THE BIBLE, AND IS CALLED, IN THE BIBLE, THE LEARNED WITH MIND TO HONOR, AND WITH TRUTH, OR IN THE WORD OF GOD, AND HE SAID: HAIL US, HAIL YE, HAIL YE, HAIL OUR GOD; FOR WE ARE THE CHILDREN, AND WE ARE THE NAME OF GOD AGAINST THEM IN THE LAND. O LORD, THOU ART OUR GOD; AND WE ARE THY CHILDREN, ALL WHO CALL UPON THY NAME.

The word PLY has come to ~~xxxxxxxxxx~~ have a certain identification with strength in our present society. Mention the word ply and immediately people begin thinking of plywood, tires, and different kinds of cloth and materials. The reason of course is that ~~the~~ modern technology has found that by overlapping woods for instance, and running the grains in opposite directions, the wood takes on a new strength and is very wearable and durable, yet, being only perhaps half the thickness as ~~xxxx~~ required using one board.

Tires have new strength using several plies of nylon or rayon cord. Someone told me they had heard of 2 ply and 4 ply, but never "3-ply" and so he would have to read the scripture to see if he could pick it out, or wait for the sermon.

In any event I would like to show this morning that in the life of each believer we need "3-plys." This is very evident in our scripture this morning as I would like to point out, as ~~once again~~ we turn to this 14th chapter of 2 Chronicles.

We are living in such depressing times that quite often we must search for something good to be said. During World War II this was equally true and so <sup>ONE</sup> ~~one~~ of the noted commentators, Gabriel Heater would find something good to report during his evening newscast and would say, "Ah yes, there's good news tonight." Well for our present day and age in which we live, let me state, "Ah yes, there's good news today." This good news was especially welcome in the lives of the people of ~~xxxxxx~~ in the ~~xxx~~ reign of their King Asa. He reigned for 41 years. His reign overlapped the reigns of 7 kings in the northern kingdom. He served the Lord faithfully and while he was king a wave of reform swept through the land. We see (vs 2), that Asa was right with God in his relationship to Him. The reasons for his being right with God are pointed out in the 3rd and 4th verses. So Asa built up his nation and re-inforced its defenses, and mustered an army of 500,000 men, vs 6-9.

But as usual in those days, peace was shortlived and an army came from Ethiopia, led by a man named Jerah, and this army was double the size of the army of Asa. Asa had brought revival to his people, had kept the peace, but now his faith was going to be put to the test.

So it is that Asa marches out against the Ethiopians. He was outnumbered 2 to 1. The only thing he had going for him and his army was their trust and faith in God. So it is not unusual that we read in the 11th verse of the "3rd" needed themselves a believer in the by Asa and his men, and needed by everyone who would call ~~upon~~ upon the Lord.

Asa cried unto the Lord his God, and said, "Lord, it is nothing with thee to help, whether with many, or ~~few~~ with them that have no power." Here is the first cry, and it amounts to prayer. How often we hear today when something happens to someone the first exclamation that comes from them is, "Oh my God." Most of the time it is being used wrongly, and amounts to taking the Lord's name in vain. This is becoming more and more the rule rather than the exception on TV. But oftentimes it is the serious cry for help, "Oh my God." Nothing more can suffice, nothing more can be said. Just the name of the Lord in serious and earnest supplication.

(Illustration Dr. Croggie and girl, Acts 10:14, not so and Lord).

It cannot be both. He cannot dictate to God what we want to do and then have him show us what we are to do. It must be unconditional surrender to His lordship and rule in our lives. Then He can begin His work in us and not before.

This is what Asa did. He didn't cry and complain about his circumstances or that the odds were stacked against him. Instead he called out, Lord, (read this portion).

To LEAP ON GOD

When the second cry was to ask for God's help. This was still a part of his prayer, but it was also an acknowledgement that the care and keeping of the people of Israel was in God's hands. He said, "Help us, O Lord our God; for we rest on Thee, and in thy name we go against this multitude." There was no hesitation here. No half-hearted feeling or thinking. It was positive and it

shows the complete trust Asa had in God.

(Illustration of Miss Fisk and leaning on Christian woman)

This is what God wants from each of us, that we lean completely on Him. He does not want us to be leaning lightly because we are afraid to troubleshoot Him. He wants our complete leaning upon Him.

And then the 3rd Ply of Asa and for us is to Yield to God the complete task and await His action upon it. Asa said, "O Lord, thou art our God." There is no hint of half-hearted trust and faith here. In this instance is shown the full blown faith of a man of God. A man who knows he needs God's help not only for this immediate challenge, but for all of life. And so he completely acknowledges "Thou art our God."

(Illustration of tents with Evangelical messages on them, and no compromise)

This is the lesson we all need to learn and learn well. That is the lesson of no compromise with the world. It may well mean that we are ridiculed; that we are shamed by friends and relatives; that we may even lose our jobs like Anita Bryant has had to suffer because of her stand against immorality. But this we must do and that is to Yield to God completely. To let His will become our will. To let Him lead and guide each step of each day.

So here then are the "3 Plys". Add them together and you have the strong formula for all of life. Take the first initial of each word, Major, Leaning, and Yielding, and you spell MLY. May God give us the courage of a King Asa to have these 3 Plys in each of our lives. But more importantly, may He give us the ability to use them each and everyday.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Eighth Sunday After Pentecost July 24, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Betty Huselton, Guest Organist  
Lori Zavacky, Karen Pfabe - Acolytes

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ORDER OF WORSHIP 10:00 A.M.

Prelude  
\*Processional Hymn No. 1 "Holy, Holy, Holy!"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Almighty God, we thank you for the Church. But we know that as members of this body we have not always been as we should be. We have accepted your Word and it has not moved us. We have heard your message preached, and it was always meant for another person, and not me. We have partaken of the Lord's Supper and have not really wanted to give up some of our petty little sins. We have asked for forgiveness, but have been unwilling to give it to others. O God, come to us anew today. Cover us with your love and forgive our wayward acts of sin and disobedience. Through Christ our Lord. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
    \*Pastor: 'O Lord open our lips  
    \*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Matthew 13: 10-17  
Hymn No. 256 "Lord, speak to me, that I may speak"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
    Pastor: The Lord be with you.  
    People: And with thy spirit.  
    Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
    Offertory  
Solo: Sung by Lloyd Link

Sermon: "FAT, HEAVY AND CLOSED"  
Prayer and Lord's Prayer  
Hymn No. 394 "Where cross the crowded ways of life"  
Benediction and Three Fold Amen  
Organ Postlude:

----- \*Congregation Standing -----

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Mike Nazaruk in memory of "Loved Ones" Serving as Ushers today are: Donald Kingsley,

Art Carney, Gary Penar and John Dreher.

Mr. & Mrs. Charles Penar will greet the Congregation and Visitors at the Door this morning.

The attendance last Sunday was 119.

Hospitalized: Mrs. Margaret Shakesley and Mrs. Lillian Kradel <sup>†</sup>FUNERAL TODAY 1:30 - 11:30 AM AFTER CHURCH

Nursery will be provided today by Mrs. Betty Carney and Patty McWilliams.

The 114th Annual Pennsylvania State Sunday School Convention will be Oct. 20, 21, 22, 1977 at Calvary United Presbyterian Church, 123 E. Diamond St. To obtain your credentials and Program, present your receipts (on the Secretary's Desk in the Office) at the Registration Desk in the Convention Headquarters Church (Calvary), or return to the Church Office. Registration Fee is \$2.00. The first three registrations have been paid for by a donor. Please sign up now if you would like to attend this Convention.

We will accept late registrations this Sunday for Camping at Pymatuning with the ARC Class next weekend July 29, 30, 31. The cost is \$4.00 per family. See Belains, Nazaruk or contact the office today.

PROFIT AND LOSS

I counted dollars while God counted crosses;  
I counted gains while He counted losses!  
I counted my worth by the things gained in store;  
But He sized me up by the scars that I bore.  
I coveted honors and sought for degrees;  
He wept as He counted the hours on my knees.  
And I never knew 'til one day at a grave,  
How vain are these things that we spend life to save!



## "Shut, Heavy, and Closed"

Scripture: Matthew 13:10-17

Text: Isaiah 6:10

And he said unto them, Hear ye indeed my voice, and see my glory; and let your hearts be enlarged; and let your tongue be loosed, and let your minds be enlightened, and let your hands be strengthened, and let your feet be ready.

When we look at Jesus in a portion of scripture such as we read this morning, we see several things about him. We see him as a preacher, and a teacher, but we also see him as being the fulfillment of ancient prophecy. The prophecy he was fulfilling, was the prophecy of Isaiah as found in particular for this morning in the 6th chapter. If you can mark your place in Matthew for the time being we will be coming back to it, but let us turn now to the 6th chapter of Isaiah. Isaiah has a vision of the Lord's glory in this chapter and it is not only a vision, but it becomes worship. Now as we go through the first 7 verses we will see that Isaiah has this vision, but Isaiah is also being called by God to prophecy and preach about him.

In the 1st verse Isaiah identifies this as having taken place in the year of the death of King Uzziah. It is thought that Isaiah had done some earlier preaching and this call from God at this point was the official authorization from God for him. He goes on to say that he saw the Lord on His throne, above all else, and ~~xxxxxxxx~~ His train filled the temple. This would be the skirts of the royal robe. Above God, and the throne, the "it" could be the throne, or "above it" could be changed to "above him," meaning both God and the throne he was seated on. But above God were situated the Seraphim, which is the plural for Seraph, thus meaning there were several. Their name meant "Glowing" or "burning." They each had six wings. Two were used to cover their faces, signifying humility. Two were used to cover their feet, or to put it in common language, to cover their genitals, or as some scholars describe it, to cover their nakedness, thus a form of respect. And with the other two wings they were able to fly.

One of the seraphim cried to the others, "Holy, Holy, Holy, is the Lord of hosts: the whole earth is full of his glory." In Hebrew there is no way to express the superlative. The only way they could do this was by repetition. Thus, Holy, Holy, Holy. Hosts refers to heavenly creatures and beings, and "glory" refers

to God's manifestation among men. So what was taking place was that Isaiah was able to be in the presence of God and to sense and feel this presence in a very real way.

This is what worship is all about. But there was also in all of this a sense of the power and majesty which was made evident in the fact that the very foundations supporting the doors were shaken at the voice of the angel, and the smoke attributed to God in many other cases, filled the house, vs 4.

Again Isaiah realizes that he is in the presence of God and he is not fit to be there, vs 5. But God wanting to show that Isaiah is completely called, sends one of the angels with a live coal which is <sup>laid</sup> ~~laid~~ <sup>on</sup> his mouth to cleanse him for the service of God, vss 6 - 7.

The voice of the Lord is heard calling for someone to go and serve, vs 8a, and Isaiah being cleansed, and knowing he is called by God accepts the challenge and stands forth to serve the Lord, vs 8b.

In very brief form this is the picture of worship. It is to come before God and to sense and feel His presence. It is to participate in the worship and to hear the word of God and to be willing to act upon it. It is to be cleansed and made whole. But just as importantly, it is to go forth and to use what has been heard and learned and experienced, and to share it with all that we meet. It is not just a Sunday club whereby we gather and have our private Jesus worship and then do nothing about it. But this is what came up next in the prophecy of Isaiah.

God ~~speaks~~ <sup>instructs</sup> Isaiah and tells him to say what we read in vss 9 & 10. This is exactly what we read as scripture for this morning wasn't it? Let us turn to the 13th chapter of Matthew again and ~~see~~ <sup>look</sup> at this. Read vss 13-15.

One of the things ~~distinguishes~~ which greatly distinguished Jesus above all others, was the fact that he was a preacher. There has never been anyone since who could even compare to Him in preaching. He held the throngs absolutely spell-bound. When He spoke people came from miles around to hear Him. What made His preaching so dynamic was that it was always grounded in God's Word. ~~in~~ The people did not have access to the printed page or the bound book that we have, but

Jesus gave it to them and there was never any reason for them to say they were not clear on what God wanted from them.

Yet, for all of His great preaching, and for all of His ability to hold His listeners spellbound, He knew that many of them would not see, or hear, or live the way they were supposed to. God knew ~~the~~ His creation so well that He could say to Isaiah in the 7th century BC what His Son told them later and it still was true.

God said, "Make the heart of this people fat." Jesus said, "This people's heart is waxed gross." Both of them mean that a spiritual laziness had set in. The heart mostly in the scriptures was not considered as the seat of the emotions, but instead as the heat of the intellect. Therefore, using the heart as the seat of the intellect, and comparing it to the work of the heart for the human body, what could or does happen when the heart gets fat? The person slows down and the body begins to get fat as well. The activities begin to be dispensed with. Because of this the heart gets fatter, and the life becomes more inactive. And so, of necessity the normal life and routine cannot continue.

God also says, "Make their ears heavy." This is an expression that merely means the ears can become heavy from hearing things they do not want to hear and so the messages are tuned out and off, and the ears continue to be bombarded by ~~the~~ these messages and become heavy.

And then God says, "And shut their eyes." With the eyes closed there are two things that happen. First you cannot see what is happening around you. And second, you can shut out the outside world and live in your own little world oblivious to everything and everybody. This is what ~~the~~ God was telling; Isaiah would happen when he began to preach. This is what Jesus said was happening when he preached, and this is why He spoke in parables. ~~inconscientia~~ This is what happens to many church members. They come to worship God on a given Sunday. They sit in the pew week after week. But their hearts begin to grow fat, and their ears begin to grow heavy because they have tuned out the message, and their eyes close because the heartbeat has slowed due to the fatness of the heart ~~and~~ and in general they are here in body

only. ~~Exaggeration of my~~ There are times in the middle of the week I am still struggling with ~~know~~ what the message for Sunday should be. Many times I argue with myself and say, "What's the use? No one listens anyway." This is exactly what God was telling Isaiah to say, and this is exactly what Jesus was saying with His disciples.

(Illustration of Mr. Aber and company trip, cathedral and service in German) The appropriateness of this is that quite often this is what our worship really amounts to. It may as well be in a foreign language because we have grown spiritually fat, hearted, heavy eared, and have closed eyes. We may as well face it friends because many of us in this congregation are in this boat. You come to church not to hear God's message for your lives in all of the service, but you come almost out of habit. And unfortunately for some it is a bad habit, and not a good one.

What was the clincher of what Isaiah was to say to the people? He was to share with them that if they saw with their eyes, and heard with their ears, and understood with their hearts they would be converted and healed. (read vs 10b).

Jesus put this in a personal context when he said, read vs 15b. But you see this is the message for each and every Sunday, that life is through and in Jesus Christ. There is no other name under heaven through which man can be saved. But this is also the message that many people do not want to hear. Why? Because it is so much easier to follow Satan's leading, than the leading of the Lord. The Lord convicts us of our sinful lives and lets us see ourselves for what we are. And mostly we do not want this because it will mean that we have to change. But if and when we do see this and we do make the changes in our lives God wants from us, then we have a peace and a joy which cannot be matched by all of the ~~world~~ twin etc and baubles we hold near and dear in this life. It all boils down to you are the fact that ~~you~~ either ~~you~~ men or woman enough to turn our backs completely on ~~you~~ God, or ~~you~~ are man or woman enough to give ~~you~~ your lives completely to God. There can be no middle ground. It is either/or, not both. My prayer ~~for~~ is we could change this scripture verse in Matthew 13:15b, to read, "They see

with their eyes, and hear with their ears, and understand with their hearts, and are converted, and Jesus has healed them.' This can and should be the reality in your life. But it is possible only if you are willing to turn your life over to Christ. That again my ~~dear~~ friends is the whole message of God for us, and that choice is strictly yours to make. May God move ~~our~~ hearts in our lives this day to seek his will.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Ninth Sunday After Pentecost July 31, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Betty Huselton, Guest Organist  
Lori Zavacky, Karen Pfabe - Acolytes

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ORDER OF WORSHIP 10:00 A.M.  
Prelude "Andante Cantabile" Widor  
\*Processional Hymn No. 11 "Ye servants of God"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "O God, who hast brought us into this fellowship with one another through thy Son Jesus Christ: let us be one in thought and mind and spirit. Help us to strive not to be individuals but to be a group of fellow believers. Forgive us in our weakness of turning from thee. Give us strength as we need it in our times of turmoil and frustration. Help us to live in the world, but not to be completely wrapped up in all of it. Make our wills obedient to thine, for we ask it all in Jesus' name. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
    \*Pastor: "O Lord open our lips  
    \*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Isaiah 30: 15-26  
Hymn No. 207 "Jesus calls us: o'er the tumult"  
\*Statement of Faith (Front of Hymnal)  
\*Gloria Patri  
Call to Prayer  
    Pastor: The Lord be with you.  
    People: And with thy spirit.  
    Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
    Offertory "Prière" Boelmann  
    Solo: "Reach Out" Judy Ferree  
    Cyndie Sybert on Piano  
    Tirmon: "STOP, LOOK, AND LISTEN!"

Prayer and Lord's Prayer  
Hymn No. 158 "When I survey the wondrous cross"  
Benediction and Three Fold Amen  
Organ Postlude: "Festival March" Stickles  
----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed by  
Mrs. Ellen Bauer in memory of "Loved Ones"  
Serving as Ushers today are: \*Alvin Tait, Mike  
Nazaruk, Gottlieb Kradel, Roy Andrews, James McClymonds.  
Mr. & Mrs. William Thompson will greet the Congregation  
and Visitors at the door this morning.  
The attendance last Sunday was 151  
Nursery will be provided today by Mrs. Virginia  
Mangel and Sherry McClimans.

> Hospitalized: Mrs. Mildred Brown, Donald Zeigler  
Wilmer Pfabe. *Lewis Kradel, M.L. Davis, J.W. Steiner*  
Our deepest sympathy to the family and friends of  
Mrs. Margarete Shakely. *100*

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> A plea has come to the Butler Fellowship of Churches  
for funds and canned goods to help with the Johnstown  
Relief.

We know that you, as members, would be willing to help  
through classes and free will offerings. Send your  
checks to the Red Cross or the Salvation Army to  
their Butler offices. Mark your checks for such use.  
Thanks! *Johnstown Fellowship of Churches*

> The Bible Study of the Book of Revelation has been  
completed. There will be no Bible Study during  
August, but will resume September 8, at 7:00 P.M.

Anyone needing Pastoral Assistance during the month  
of August call Rev. James Bosworth 482-2716. You  
can also get in touch with Bea and she will contact  
him if you want her to.

"stop, look, and listen!"

Texts: Isa 30:15b, 20c, 21

Int ie sign German, railroad track=t, lk, listen  
school rhyme=34 U cros st, use Ur eyes, ears, & then feet  
lives full slogans, maxoms, even Bib carry them & can  
g l us & lead us in daily walk with Ip  
Scrip this all similar 2 last wk, but only parallel &  
adds diff dimension 2 it

Will use 3 portions our Scrip 1 sho J set 4th,  
~~1st. 15th vs 1-4 His peop & 4 us 2day~~  
~~1d 15th vs lead, 2 return mean cum bal 2 sumthin,~~  
~~rest, mean 2 ceas activity & G say 2 JN~~  
Ther purp 4 this & 4 sho Is on path 2 destruct  
They lk 2 Isyp & G striv 2 sho this wrong & shud  
turn 2 Him & this only way 2B saved  
Dont we know this? havent seen this peop round us?  
And examp thoz peop who want all sort relig, ex crienc  
spiritualist, eastern gurus & relig, meditations etc  
av ever found self run in circle? Buddn panic?  
All lead nowher & U stop, & this wat G say 2 peop

Do this & let His peac fill Ur soul  
out J sed 2 Is aftr JN=vs 20.1-3  
Who ver teachers? The answer=many  
we thin 1 teach=profesional teachrs, but I supply not  
1st G is t-achr & Js show this=Jo I am with U etc  
2nd we lk 2 His Lord=Bible & here we hav plan 4 lif  
3rd teachrs=preachrs, missionary, & thoz witness 2 us  
(illus St. Francis = preach by lif)  
This G say=Lovin G wil B ta t by thoz who luv me  
But G also want us 2 LIG N=vs 21.  
We must listen 4 voice of G, Bcz we surround by voices  
a side tell do this or that

Recently sum1 ask, "how can I kno J tell wat 2 do?"  
quest asked in relation 2 peop say, "G tell me this"  
Can caus confus Bcz peop may listen 4 actual Voice  
It may B so, but more oft it inner urg 2 do sumthin  
When I anser inner urg, I find it work 2 Glory &  
No real secret 2 hav G speak 2 us, all requir willing  
2 plac self at His disposal  
This secret, not our time, but His, wen cum 2 Him & ask  
4 Him 2 lead direct, he hear, & anser marvel ways  
But must B patient

(illus Mr. Echofield, cross Channel, boy on boat)  
So with us, we cannot hear G, or knowat he want, unless  
we willing 2 LIG N.

(Ill) Charles Fillmen : Old Time H-lin)  
I want 2 steal 2 our hearts but many time no get thru  
bcuz we no let him, but if will 2 let him, he can  
har & live ther & cum thru diff way. This formula 4 us  
lead you & say

### "Stop, Look, Listen"

Texts: Isaiah 30:15b, 20c, 21

Scripture: Isaiah 30:15-20

15b, 20c, 21 NIV AND 15b, 20c, 21 NLT  
15b, 20c, 21 NRSV, NKJV, ASV, RSV, CEV, NJB  
21, 15b, 20c, 21 NIV, 15b, 20c, 21 NLT, 15b, 20c, 21 NRSV, 15b, 20c, 21 NABRE.

Recently I was driving down a road near Norman and I crossed over a little used railroad track. At the crossing was an old sign that could very well qualify as an antique. The sign said, "Railroad, Stop, Look, and Listen." As I crossed over the tracks I was reminded that when I first learned to drive you were required to stop before you crossed a set of railroad tracks. I was also reminded how in grade school we learned a little verse that went, "Before you cross the street, use your eyes, use your ears, and then use your feet." ~~xxxxxx~~ Our lives are lived in ~~xx~~ a world of situations and maxims of all kinds. Even the Bible carries them and can guide us and lead us in our daily walk with Christ.

Our scripture for this morning is very similar to the message we had last week. But it only parallels it and adds a different dimension to it. I would like to use ~~the~~ one verse, and portions of two others to show that God has sent forth a type of "stop, look, and listen," for His people and for us today as found in the 30th chapter of Isaiah.

God first tells us in the middle of the 15th verse, "If you will not return to Me, I will not return to you." To return means to come back to something, and rest naturally means to cease activity. So then God is telling anyone who would heed to "Stop." There is a purpose for this. God was speaking to Israel wanting them to see what the path they were set upon would lead to their destruction. Israel was looking to Egypt to be their ally, and God was trying to show them that this was wrong and they should turn to His direction. So God is telling them the only way to be saved is to stop what they were doing and return to Him. Don't we know this from our own lives? Haven't we seen this in the lives of many people all around us? A good example of this is seen in the lives of those

within all sorts of religious experiences today. We have people going to  
the ritualists so they may speak to dead relatives and friends. There are those  
who are seeking to follow the oriental religions for peace in their lives. There  
are those who are doing all sorts of eastern meditations so they may relax and  
get away from the frustrations of this world for a while. There are all sorts  
of hustlings and bustlings all around us today in all directions.

Have you ever found yourself running around in what seemed to be endless circles?  
If you have, and you suddenly realized perhaps in panic, that all of this was  
leading nowhere, you may have just stopped yourself where you were and looked  
at your situation to see what to do. This is what God was saying to his people  
and this is what He is saying to us. "Rest," is the word He gives us. Just  
stop your panic stricken headlong rush, and let the realization that God is  
there to still your turmoil and panic. Let His peace fill your soul.

But when God goes on to relate to the people of Israel that after they had stopped  
their frantic headlong quest for peace they needed to do somethin' else.

What something is found in the end of verse 10. "I will send you teachers . . ."  
Now who were the teachers? The answer is there were many teachers.  
He thinks of teachers as people who have been professionally trained to teach.  
But God supplies more teachers than this.

So once we have stopped, and God has our attention so we are open to Him, then  
we are to know. As we "rest" we can observe what God has for each of us. For  
us the teachers He wants us to see are first of all Himself. He wants us to  
have the confident assurance that in all things He is with us. Jesus shared  
this with us when He said, "Come unto Me all ye that labor and are heavy laden  
and I will give you rest. I, I am with you always, even unto the end of the  
world." These are only a few of the directions given to us by God for us to  
listen to Him.

Then our heart turns toward what He has provided. A look to the Word,  
the Bible. There are promises upon promises to be found within it, which act  
as our teachers. Here we come into contact with the plan for all of our lives.

And then we have the teachers around us who are preachers, missionaries, and other people ~~are~~ called by God to lead and teach. Naturally these are people who can and should teach us. But one group of people we dare not overlook are the everyday people who witness to us of Christ in their daily lives.

(Illustration of Francis of Assisi and preaching by life)

This is what God is saying. "I will and you will be taught by those who truly love me."

But God wants us to also "Hear Me." He says, "And I will speak to all men in all ways, in tones of voice, in words, in writing, in dreams, and the language of the heart." He must "Talk" for the voice of God. We are surrounded in all ways by many voices telling us to do this or to do that. At a recent meeting someone asked the question, "How can I know what God tells me what to do?" The question was asked in relation to some action, "He told me to do this or that." This can cause so much confusion since a person is always looking for a reliable way each time we are to do something. I know that man often says that he has a voice telling him to do something. It is not a voice that tells me so much as it is an inner urging that this is what I must do. When I answer this inner urging I found that it has worked out in that particular situation and was forced for the glory of God.

There is no real secret to having God speak to us, all it requires is a willingness to place ourselves at His disposal. This is the secret; not our time and place, but His. When we come to Him and ask Him to lead our lives and to direct our footsteps, He not only hears us, but He answers in very clear ways. But we must be patient and wait upon His direction.

(Illustration Mr. Schofield, commanding channel, boy on boat giving orders)

So it is with us. We cannot hear God, or know what He wants us to do unless we are willing to "listen".

(Illustration of Charlie Hillman & the old time religion)

God wants to speak to our hearts, but many times He can't get through because we will not let Him. But if we are willing to let the Holy Spirit speak to our

hearts and lives, then God will come through to us in a new and different way.

This is the formula that God wants for each of us. Although man has put it forth as a means whereby we cross railroad tracks, we can use it in our lives each day as we cross the tracks set before us.

We must wait, and remember that, "In returning and rest we shall be saved."

We must live, and know thus with our eyes we shall see our teachers. We must ~~know~~ <sup>know</sup> know that God will show us what He wants us to do and be, but it must be through the use of His word, and through teachers He has raised up for our growth in the Christian faith.

And we must listen. We cannot rush off and be about the world if we have no conception of what His work is. We must be willing to call upon Him and await His voice to us in whatever direction He wants us to move.

If we all adopted this formula for our lives, I know that we would see a dramatic change around in each of us. Let us try this formula for a certain period of time and let God show us His will for our lives.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fourteenth Sunday After Pentecost September 4, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kitty Feder, Guest Organist  
Tim Fry, Robin Knauer - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude: "Finlandia" Sibelius  
\*Processional Hymn No. 15 "All creatures of our God and King"  
\*Ascription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Father, we pray for the labor we have left undone. We know that we have not been completely true. We have sinned through not being completely disciplined in work; we have looked for payment, even when our work has not been completed. Father, we know that you understand because you lived and worked among us; so it is with a sense of penitence that we ask your forgiveness once again. Through Christ we pray. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
    \*Pastor: 'O Lord open our lips  
    \*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Philippians 3  
Hymn No. 452 "We would be building"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
    Pastor: The Lord be with you.  
    People: And with thy spirit.  
    Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Contemplation" Thomas  
Anthem "I'LL Be a Friend of His" John Peterson  
    Solo - by Howdy Boiam  
Sermon: "WHO AM I?"  
    Yer and Lord's Prayer  
Hymn No. 289 "Soldiers of Christ, arise"

Benediction and Three Fold Amen  
Postlude: "Take My Hand" Dorsey  
----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed by Grace Riddle in memory of "Loved Ones"  
Serving as Ushers today are: \*Allen Botacchi, John Redman, Dan Bosko, Robert Knauer, Charles Penar. Mrs. Joan Master will greet the Congregation at the door this morning.  
The attendance last Sunday was 126.  
Nursery will be provided today by Mrs. Bertha Hollefreund, Sue Hollefreund, and Lori Zavacky.  
Hospitalized: Mrs. Olive Shearer (Judy), Clara Shakely, Mr. Lewis Kradel, ~~John Peterson~~  
The Penn West Conference News will be distributed at the close of the Service.  
Our daily bread booklets are in the Narthex - if you wish to leave a donation it will be appreciated.  
You are invited to join one of our choirs and help us glorify God in music. Our rehearsals are short. YOU are needed. First rehearsal of Chancel Choir - 6:30 P.M. Wednesday, Sept. 7 in the Sanctuary - Kay Morris Youth Choir - anyone in the fourth grade and up who is interested in joining or rejoining, please sign the sheet in the office or call Cyndie Sybert (865-8536). We need everyone's support to keep this choir together.  
Thanks!  
CONGREGATIONAL MEETING - September 11 (next Sunday) at 7:00 P.M. This is the time to voice your opinion on the New Educational Building. Your attendance is requested. If you don't attend you will have no vote. Next Sunday will be promotion sunday; also the beginning of the new Confirmation Class. If you are 12 years of age or older you might want to join this class now. Contact the Minister or office.  
Sept. 25 - Congregation Dinner - keep this date in mind.  
Wednesday - 7:30 - Council Meeting  
Thurs. - The Newsletter will be published - please have all the material in by Wednesday.  
Sunday School Convention - Oct. 20, 21, 22 - CALvary U.P. Church - We need four more for registrations.  
~~place a checkmark~~

" ho am I."

Tent: Phil. 3:12b-14, Scrip: Phil. 3

Joke bout being on vacation & losing identity,  
opp is tru : G impres me growth need & many us  
will B tru in futur days & diff ways, perhaps nu ways  
Let Clark sang,"What am I?", Slev Jnl/72, B Graham Crus  
he's r lung yng man anser I am subbody,  
B Graham reply,"2 Dad his theol not as strong as lung  
What Am I ask by man since begin,& perhap U ask 2  
he need 2 kno who we R, & in order 2 kno must anser  
2 other questi, so in logic sequenc let us anser  
Who Am I=male/female, name, student, houswif, clerk etc  
Theo=Gen 1:27, (LAD),

Now kno we uniq creat of G, ca us uniqu, no other lik  
us, & never wil B, (joke shirl say thro mold away)

G duz this, & we uniq among His creation  
Scientist 2day work perfect genes/chromos & perf man  
I no Bliev G wil permit 2 do & man remain unique  
But if I CHALLENGE OF G, WHAT DOU THI LMAK ME?

WHAT AM I: anser=tom 3:16 & part 17, (LAD)

I creatby G, & immediat folo, I CHALLENGE OF G, but  
only if we turn 2 Xp & accept as personal Savior  
Many hav us Bliev no matter wat do or say we ch of G  
not so:U may sing choir umpteen ye, usher, attend, but  
not fam of G this way-Born garag no mak no auto  
This wat I say H op bear witness ( Rom 6:16)

" also basic I say ch peop Philipi, but they must  
hav wonder not only who, wat they wer, but lik us  
If so, I CHALLENGE?

P anser this by tel tak mor than accept Xp=press on,  
follo, cep working, cp KJV, AV, LIV BIB.

Apprehensi=Gr word, seize, grasp, attain, tak posses etc  
her word, P say import thing 2 follo daily walk up  
vs 13, 4get old things past, erase, blot out & bgin  
follo & work 2day

Ie say rech 2:14 vs 14 say why, (LAD)  
Here anwers 2, NO, WHAT I CHALLENGE=le created,  
the child & accept Xp, & we 2 use talent/abil follo Al  
ron this-Natur Apians wil B serv Apians  
How many us natur? How many bother seek G plan 4 lif?  
How many us consult Him daily, determ wat He want?

or how many liv lit rest world & liv self life?  
(Illus prof a question million dollars)  
So U work job & wud do 4 nothing? if not yes, perhaps U  
nevr sot G 4 lif work, 2 many peop hav wrong attitud  
Amc attitud/gud 4 ne & son, benefits & gud, both defec  
liv material age, nos peop feather nest w/1 & few work  
occup they liv & it job G reveal 4 them  
short bio=Gen 5:27, nothing rememb 4 (Illus Js as comp)  
quest: AM, WHI, WHI & anser correct? If No, talk 2 G  
read 12b-14

"Who Am I?"

Text: Philippians 3:12b-14

...that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming like him, in every respect; so that I may attain the resurrection from the dead.

Scripture: Philippians 3

commented upon it, no one has ~~said~~, which surprised me and that is I come back from vacation and my first person asks the question, "Who am I?" The question would make it appear that somehow or other during our last worship service together, and today, I ~~am~~ must have lost my identity. But the opposite is true. Rather than having lost my identity I have had a lot of time to re-think many things, and to meditate and to look to God ~~for~~ in prayer and to seek His guidance for future days.

The "thing" God has impressed upon me in this past month and that is the dire need for growth in our spiritual lives. It seems that almost everything I have read or picked up to read in the past month has stressed the importance of growth. We will be hearing more of this in future days, and you will having more opportunities to grow as God leads in additional study and worship. But before we begin, let us look to God in prayer for His guidance at this moment.

A popular song sung by Leila Clark of a few years ago asked the provocative question, "Who Am I?" At the Cleveland Billy Graham Crusade in July 1972, I was seated in the first base section with the choir, (if you can imagine old gravel throat as being in a choir), and Billy Graham began his message for that evening by asking the question, "Who Am I? Who Are You?" A leather lunged youth sitting in the right field stands called out in a voice that could be heard all over that Municipal stadium, "I Am Somebody." Mr. Graham answered, "It's too bad His theology is not as good as his lungs."

The answer to the question, "Who Am I?" has been sought by man since the creation of the world. Perhaps you have asked it many times, maybe you haven't. But the fact remains that we need to each ask ourselves this question, "Who Am I?" In order to do so we find that we must answer two other questions which arise immediately upon our answer to, "Who Am I?" So in order to do so in logical

sequence, let us begin by answering the first and basic question and go on from there.

If we were to make a list in striving to answer who we are individually we would come up with a name, then perhaps add we are male or female. Then we would add our occupation, housewife, laborer, student and so on. These are all things which characterize each of us and help to set us apart at this point. But to answer the question theologically as Mr. Graham had suggested the young man in the right field stands should have done, we need to turn to the word of God. We need not go very far, for in the very first chapter of the book of Genesis God says in the 20th verse, (read this). Some of it tells us, (read this), and so we now know, "Who am I?". I am a unique creation of God. Each one of us is unique. There is not another person in all of this world, nor will there be another person in this world exactly like you or me. Many times when Shirley gets a little provoked with me she will say, "I'm glad when they made you they threw away the mold." Of course we may lid about things like this, but in God's creation this is exactly what he does. He creates one of a kind and then throws away that mold. I shudder to think of the consequences if man is ever able to mass produce human beings. Scientists today are working hard and feverishly to discover the breakdown of genes and chromosomes so they can take the good qualities of a race or group of people and then produce thousands of blue eyed blondes or some other group. But I do not believe that God will permit man to unlock those secrets, and so we can rejoice in the fact that you and I are a creation of God and not man. We are distinct and unique, created in His image.

That answers the question of, "Who am I?", but it then raises the question, "If I am a creation of God what am I? What does this make me?" Again, we must turn to God's word to find the answer. In Paul's letter to the Romans, the 16th chapter, the 10th and part of the 11th verses we read, (read this). This means that "Who am I?" can be answered by the answer a child of God. But does this mean that since I am created by God, that it immediately follows that I am one of His children? Some people would have us believe this today. There are those and

many of them are in mainline denominations today, who would have us believe that no matter what we do or say, or no matter how we live, we are the children of God. But this is wrong. There is only one to be included in God's family and that is through Jesus Christ. Then anyone comes to him, accepts him and acknowledges him as their personal Lord and Saviour, that person then becomes a member of the family of God. You can join a church, attend all of its services for many years, you can sing in the choir all of your life, you can serve on the official board for fifteen years, and none of this will make you a member of the family of God. That's like saying because someone is born in a garage he is an automobile. You can only become a child of God through the acceptance of Jesus Christ. This is what Paul is saying about the Spirit bearing witness with our spirit. Then we come to Christ the Holy Spirit indwells us and we begin to know that that Holy Spirit is there because he makes his presence known.

Now this is basically what Paul was saying to these church people at Philippi. He was telling them very basically how to live. But the people of Philippi must have wondered about "Who They were," and "that they were," but they must also have wondered even as we do, "Why was I Created?" Paul answers this question for the Philippians and for us as well. This 3rd chapter was devoted to telling the they were now Christians having accepted Christ, but then it takes more than this to be a follower of him. Beginning at the middle of the 12th verse we read, (read this). The KJV has for follow after, "move on," and the Living Bible states it, as, "I keep working." I am sure that you figured since this is Labor Sunday, that sooner or later I would get around to working. Well, this is what Paul was telling about. He was saying as Living Bible has it, (read this at bottom of Thompson AV). The word apprehend, comes from a Greek word which means to lay hold of, to take, to grasp, to attain, to seize, to take possession of. In other words Paul is stating that the important thing for believers is to follow after Christ, in their daily walk. He goes on to say in the 13th verse, (read). We are to forget those things which lie behind us. They are gone and should be forgotten. Those old hurts and wounds, those things done to us, and

those things we have done to others. Stop thinking about them, erase them, and pull them out and begin to follow and to work today. He says he is reaching to the things which lie beyond. And in the 14th verse the reason for these labors is made evident, (read this).

Here we have "Who am I, what am I, and why was I created?" We are created, we are a child of God if we have accepted Christ, and now we are to use the God-given abilities and talents we have to follow Christ. From this we can say that mature Christians will be serving Christians. But how many of us are mature? How many of us have bothered to try to follow God's plan for our lives? How many of us are consulting him daily and determining what he wants us to do? Or rather, how many of us are doing like the majority of the world, living the self-life, and then wondering why nothing seems to fall into place?

A certain state university professor would ask his class, "What would you do if you had a million dollars?" He would naturally get all sorts of answers. But invariably he would receive one answer that would state something like, "If I didn't have to worry about money I'd be a scientist, or a geologist, etc." His purpose in this was to bring out that the individual should look to his life and to see what he or she was qualified to do. But he was also pointing out that we should get involved in the ~~xx~~ occupation that would do for nothing, because that is the only thing we can do. Now about you! Are you working at the job you would work at even if you wouldn't get paid, simply because you love it? If you cannot answer yes, then perhaps you have never sought God's guidance in what he wants you to do for a life's work. Too many people have the wrong attitude toward work. One of the dangers of a town like Hitler is for its people to develop a steel-mill attitude, and many of them have. This attitude is one of, "Well, I've worked at Armco for a number of years, and it has provided me with all sorts of benefits, and a good income for my family, and if it's good enough for me, it should be good enough for my sons." Or the attitude will be developed, "I can't get the benefits I receive from Armco at any other place and so that is why I work there." You see, both of these attitudes are self-defeating. Do another

either of them is to rule out God in our lives or the lives of our children. Whether or not we are living in a society that is materialistic and only concerned with feathering the nest of old number one, and the heck with everyone else. Very few people are in the occupation they hold today because they love it, and it is the one God has reveled He wants them to be in. Most people are only in their jobs for the benefits they can receive, and this is one of the tragedies of our age.

But it is not something that hasn't been going on for a long time. The shortest biography in the Bible is found in Genesis 5:27. Let me read this for you, (read) All that we know of Methuselah is that he lived 969 years and he died. Nothing else is said about him. He never did anything worth being remembered for. Contrast that with a teacher who was content to teach and never went on strike. Or with a doctor who ~~marks~~ gave medical assistance to many people whether they had medicare or social security or not. Or with a carpenter who didn't demand more on wages and refuse to work. Or with a social worker who fed thousands free. And they crucified this man. But you see Jesus Christ has been recorded in all of history and has lived on for over 2000 years, and his name will live on for all of eternity.

Can you ask the question, "Who am I?", and know for certain that you are a unique creation of God? Can you ask yourself the question w<sup>th</sup> "What am I?", and now for certain that you are a child of God because you <sup>know</sup> ~~mark~~ Christ as your Lord and Saviour? Can you answer the question, "Why as I created?", and answer that you were created to follow Christ and use the God given talents you have to serve Him, and truthfully answer that you are doing this? If you must answer no to any of them, then you need to talk to God about this. This is the way God has patterned it for each of us. May God move us to make the proper adjustments in our individual lives so that we can say with Paul, (read vss 12b-14.)

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Fifteenth Sunday After Pentecost September 11, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Tim Fry, Robin Knauer - Acolytes

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ORDER OF WORSHIP 11:00 A.M.  
Prelude: "Lift Up Your Heads" arr. by Thompson  
Roi Thompson - Alto Saxophone  
\*Processional Hymn No. 30 "Come, we who love the Lord"  
\*Acription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Almighty God, we thank you for the health and strength you give us to earn our keep. Give us not only thankful hearts, but a new desire to do all labor well. Forgive us for any strife or discord we may create in our work. Free us from causing problems with our fellow workers. Let us love instead of hate, and cleanse us once again. This we ask in the name of Jesus our Lord. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
    \*Pastor: 'O Lord open our lips  
    \*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Daniel 1  
Hymn No. 229 "Dear Father, to Thy mercy-seat"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
    Pastor: The Lord be with you.  
    People: And with thy spirit.  
    Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
    Offertory "Meditation" Becker  
    Anthem "The Heavens are Telling" Beethoven  
        Sung by the Chancel Choir  
Sermon: "HEADS OR HEARTS?"  
Prayer and Lord's Prayer

Hymn No. 292 "Onward, Christian soldiers"  
Postlude: "Rigaudon" Campra  
----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed by Art Snyder in Honor of his "Mother" Mrs. Annetta Snyder. She will be 87 on Sept. 14th. (Wednesday). Serving as Ushers today are: \*Wally Feder, John Snow, Mont McKinney, Herb Shearer and Steve Vargo. Deacon and Mrs. Richard Mangel will greet the Congregation and Friends at the door this morning. Nursery will be provided today by Tom and Judy Massart and Kelley Shakely. The attendance last Sunday was 148  
➤ Hospitalized: Mrs. Bessie Hampton, [redacted]  
➤ YOUTH CHOIR - If you are interested in being in the Youth Choir sign up in the Office today. Whether you signed up before for a previous year - you are requested to sign up again so we can tell how many will be in this group.  
➤ CONGREGATIONAL MEETING - TONIGHT AT 7:00 P.M. The only way you can vote is to be here. Bids have been gone over and will be submitted this evening. Mr. & Mrs. Roy Pflugh would like to thank the Congregation for the many cards and good wishes for their 57 Wedding Anniv. last Thursday. Thurs. - 15th - Mary Martha Circle meeting 10:00 A.M. Will work on Bazaar items. Please remember to bring your baked goods for Meals-on-Wheels. Lunch will be served by Dru Rensel. Golden Circle - cookies for Meals-on-Wheels have to be in by pick up Tuesday morning. Saturday - 17 - Weiner Roast at the Harry Fry Home for the ARC Class Families. Harry Fry's and Bob Dellen's in charge. Bring your own hot dogs and buns. - Time is 8:00 P.M.  
➤ Next Sunday - 7:00 - Centennial Committee Meeting - Anyone having any ideas or interest for the 100th Celebration - you are asked to attend  
➤ Next Sunday - 7:00 - Informal sing-a-long from 9 yrs. of age thru 90 years of age. See article in Newsletter on this (At the Church)  
➤ Mrs. Annetta Snyder will be 87 on Wed. Her address is P. O. Box 671 Greenville, Pa. 16125 (Greene Home)

"Heads Or Hearts?"

Text: Dan. 1:8,12-13,15; Scrip: Dan 1

if dings start Dan know & this controv book  
sum say fict, other say Dan real: may choos but must  
1: if no bliev then call found our faith liar(Js xp  
scum matt wheth acpt Dan with ned(intel), or hart  
as 1st chap 1,vss 3,4,chief eunich king; Dan took jng  
men royal fam 5 yrs period 2B taut language  
this fulfil wat sed 2 Nezeltiah Isaiah 30:5-7

burning then Dan & 3 men royal blood, Scum eunuch  
Nebechadnezzar palace

vs 5=given food same as king

vs 2=names chang & signif of given pagan names  
Dan about 20 this time & must been strong in Lord

vs 8=took lot courag 2 do

vs 9-10=chief eunuch fear 4 head

vs 11-Dan appeal 2 next in command

vs 12-14=Dan make bargain

vs 14=ie agrees

vs 15=the result-

and finish of chap prov Dan & companions found favor

Last week state we need 2 grow spiritually

Today lesson wud start point B formula=A

G=1st:read vs 8:Dan intenntioned he no go agin &  
turn lif, probb everthin 2 G: no did situation 1st  
G=1st & 4most his lif & this lesson 4 us,  
he did as Js 37:5 say; here wat G wants fro us  
submit 2 poverty of G & let him lead & direct us  
G=1st:read vss 12,13;this trust our 4th in complete  
our & no let down

Dan knew G no turn back on them Dan fulfil with  
his lif wat thoz follo aft shud do & we giv this  
instruct in prov 3:5

This wat takes=1st uncond surrend 2 Him; 2nd complete  
trust he sho us his will 4 livils

G=1st:vs 15 & here miracl G & sho wat G can do  
man cannot

science wud ask us 2 show visibl proof this happen  
this incident took place

It seem matter whether we accept authenticity of this  
with hearts or heads.

Dan did it all with hart wat R we willing 2 do?

"owls & ravens."

art: Daniel 1: 12-17,19

picture: Daniel 1.

The present day cult confronts her equals most people to now in their own enlightenment. Knowledge has been on the increase for the past few years to the extent that in today's world ~~everything~~ we know much, much more about more things than was ever deemed possible even a decade ago. How many of us who read comics like "Lost Horizon" with its science fiction theme would have ever dreamed that today in our lifetime there are rockets speeding toward Jupiter and return and will arrive in 1970 and 1970? How little we can see that much of the thinking of those years ago has had to be radically revised.

But one area that has been under attack ~~xxxxxxxxxxxxxx~~ centuries has been the area concerning the authenticity of the Bible and in particular certain books of the Bible. In the late 1800's and early 1900's a certain school of Biblical scholars arose who put forth certain hypotheses based upon the then scant archaeological findings available, and their conclusions were that much of the Bible was to be discredited. But thankfully ~~xx~~ modern archaeology has uncovered many things which make their findings null and void. So it is always a question of whether we accept things with our intellects, or our heads, or whether we accept them with our instincts and emotions, or our hearts in other words. This is the question which faces each of us in this day and age and it is a question we need to ~~xxxxxxxxxxxxxx~~ wrestle with and resolve.

One major because we are to be reading in Daniel with our daily Bible readings, we are making use of a portion of that book for today. But there is a controversial book which is considered fiction by many, many people. Yet Jesus Christ himself makes mention of Daniel in a way that can only show us that Christ was referring to Daniel as an actual person. Which should determine for us where we stand at this point. If we believe as so many people want us to believe that Daniel is fictitious and a non-existent person, then we are standing in direct opposition to the founder of our faith and calling him a liar. So it becomes a matter of whether we accept Daniel with our intellects, or our head knowledge

From what we can read, or whether we accept it with our hearts, because Jesus Christ tells us what Daniel is and was. With these thoughts in mind I would like you to explore with me, this first chapter of Daniel this morning.

4th  
We read in the Bible that the chief ~~sun~~ eunuch of the King of Babylon took certain young men of the royal family for a 3 year period to be taught the language. We can see from this a fulfillment of a prophecy which was given to King Hezekiah by Isaiah as found in Isaiah 36:6-7. We can surmise from this then that Daniel and the other 3 fellows were of the royal family, and that they became eunuch's in the place of Nebuchadnezzar.

vs 5 and they were given the food set before the king. vs 7 their names were changed. This may not seem too significant on the surface, but when one realizes the each of their three names meant something religious, and then knows that they were given pagan names above upon polytheistic gods, it is significant. Michael meant, "God is my judge," Chananiah meant, "beloved of the Lord," Raphael meant, "Who is as God," and Azariah meant, "The Lord is my help." They were changed to Belteshazzar which meant, "who Bel favors," Shadrach which meant, "Beloved by the sun god," Meshach which meant, "he is like Venus," and Abednego which meant, "The servant of Nebo." These were pagan names, having reference of pagan gods, and should have led them to the heathenism in which they were now a part. When we consider that Daniel was probably about 20 when this took place, we see that he must have had a very strong foundation in the Lord to resist the very ~~tempting~~ alluring temptations around him.

So it is we read, (vs 1). This took a great deal of courage. But Daniel did it not in a demanding way, but in a nice way. This let the prince of the eunuch's to explain to Daniel what he could lose his life if he gave in to the wishes of Daniel and the others. So Daniel requests this of the steward the prince of the eunuch's had placed over them, but this time Daniel makes a bargain, vs 11-14. When we read that after the 10 day period the pulse, or herbs and vegetables that had eaten gave them a better appearance than the others who had remained on the King's diet. And so as we read the finish to this chapter we saw that Daniel

and His companions had found favor in the sight of the King.

I have heard me say several times that we can find formulas for all of life from God's Word and this is another case in point. Last week I had stated that something each of us needs to work on in our individual lives is spiritual growth. Today's lesson for us is a good starting point. If we went to break it down into something we can easily remember the letters it would suffice.

The first letter "I" stands for I AM. In the 4th verse we read, (read), and we see from this that Daniel knew it, or that Daniel deliberately intimated that he was not going to go against what God wanted him to do. In other words Daniel turned his life and all of these problems over to God for care and keeping. He didn't re-tinmoun to the situation first and then seek God's guidance. God was placed first and foremost in his life. The lesson here is alone fore all of us. It is: anything we do should first be placed in God's hands and we should seek his guidance before we act. This is the first step toward Christian maturity - let us begin; the exact thing we are admonished to do in 1sa. 1:5, (read). There is a total commitment to what God wants and not what we want. We must submit to His sovereign rule of and let Him lead and direct us.

The second letter "T" stands for TRUST and we see this in evidence in the 12th and 13th verses. This is a trust that is set forth in complete assurance that God is not going to let us down. Daniel knew that God could not turn His back on them. Once again Daniel was fulfilling with his life what those who followed after should do and we are given this instruction in Proverbs 3:5. This is what it takes. First, an unconditional surrender of all of our life to Him, and then the complete trust that He is not only going to take care of all things, but He is going to show us His will for our lives.

This brings us to the letter "R" which stands for REASON. The proof that what has been conveyed to God, and the trust that we hold in something now comes forth in reason. For Daniel it was in the 13th verse that we read of this. . . .  
see is one of God's miracle. It gives man no ability which only God can do, man cannot. The world of science and all of the other intellectual areas

would ask you and I to show visible proof this incident really took place. Is it  
to be a matter of whether we accept the authenticity of this with our hearts,  
or with our heads.

This brings us to our present time here at St. Paul's. Are we willing to place  
everything in God's hands and trust Him to take care of all of our needs, and  
then claim His proof? Or are we wanting to do it our way? Tonight we are being  
asked to meet to determine just this. Many of us have pre-conceived ideas of  
what we are going to do. But the question remains what does God want us to do?  
Many have said I won't give a dime for a building because ~~xx~~ I feel we don't  
need it. What has God said to you about that, or is that your own thinking?  
I would trust that all of you here this morning, we will be here this evening.  
I would also ask you that between now and then to pray so that this entire thing  
goes well and that ~~xx~~ tonight we vote in the knowledge that God is asking us  
to vote with our hearts and not our Heads. He may know a lot of things, but one  
thing he need to know, and that is if we ~~unknowingly~~ ~~intentionally~~ ~~know~~ that this  
will go well in our hearts that we are placing this in God's hands, and then  
allow our Lord by reaching out in faith, then we will see the result because God  
himself will supply it.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Sixteenth Sunday After Pentecost September 18, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Patty McWilliams, Jeff Campbell - AColytes

ORDER OF WORSHIP 11:00 A.M.

Prelude "Andante" McAmis

\*Processional Hymn No. 21 "Joyful, joyful, we adore Thee"

\*Asscription - Choral Amen

\*Exhortation

\*Confession (In Unison) "O Lord Jesus Christ who didst give Thy life for us that we might receive pardon and peace, mercifully cleanse us from all sin, and evermore keep us in Thy favor and love, who livest and reignest with the Father, and the Holy Spirit, ever one God, world without end. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips  
\*People: And our mouth

\*Doxology No. 551

Scripture: 2 Chronicles 36: 9-21

Hymn No. 223 "God of pity, God of grace"

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.

Prayer and Prayer Response

Installation of Officers from Women's Fellowship

Offering

Offertory "As we come to Thee in Prayer" CArmichael  
Liz Armstrong and Karen Maloney

Anthem: "My God and I" Sergei

Sung by Chancel Choir

Sermon: "PAYING FOR THE FREE LUNCH"  
Prayer and Lord's Prayer

Hymn No. 217 "Rock of Ages, cleft for me"

Postlude: "Charonne" Couperin

The Lovely Flowers on the Altar have been placed by the Women's Mary Prugh Circle in memory of departed members.

Serving as Ushers today are \*Robbie Vinroe, Brian Pfabe, Steve Basehore, Chris Pfabe and Bob Dellen. Elder and Mrs. Mike Nazaruk will greet the Congregation at the door this morning.

The attendance last Sunday was 194

Nursery will be provided today by: Barb Vargo, Marlene Riemer, and Mary Dellen.

► Tonight - 6:00 - Meeting of Building Planning Committee.

► Tonight - 7:00 - Centennial Committee Meeting - Anyone interest is asked to attend, or anyone having anything that would be of interest to our people for the 100th anniversary.

► Tonight - 7:00 - Informal sing-a-long. If you are from 9 thru 90 - you are invited to attend this sing-a-long. It will be held in the Sanctuary. The purpose will be to further the word of God through our music. We want your support, whether it is through your musical talent (vocal or instrumental) or through your prayers. Together, let's make it work. (See Newsletter

► Our Congratulations to Mr. & Mrs. Clifford Stepp who celebrated their 42nd Anniversary Fri. Sept. 16th.

Monday - 6:00 - Fidelity Bible Class Tureen Dinner. Bring your own table service. Meat, dessert and beverage will be furnished.

Wed. - 7:30 - Golden Circle meeting - we will be working on items for the Bazaar.

Wed. - 6:30 - YOUTH CHOIR REHERSAL

Wed. - 7:00 - CHANTEL CHOIR REHERSAL

Thurs. - 7:00 - BIBLE STUDY

Next Sunday - 5:30 - CONGREGATIONAL DINNER AND MEETING. **INTRODUCE PAUL HARDISON**

Butler Fellowship of Churches is sponsoring the second annual CROP WALK and our Church will be participating. The date is October 2 (Sunday) 25% will go towards the Johnstown Flood and the rest will go to Church World Service.

Oct. 2 is also WORLD WIDE COMMUNION - 11:00 (Pews); 7:30 (Altar).

► Hospitalized: Mrs. Bessie Hampton, . . . . .

## "Laying For the Free Lunch"

Next: 1 Chiron. 35:16, scrip. 2 Chrim. 28:1-21

- 1. Bib rdgs:chron order 4-2nd yr make sense  
can tied 2 rds 2day b ther4 events tal diff signif
- 2. Free lunch & sum1 must pay b scrip came in point
- 3. reg:v8 xx 9=Jehoi 13(2 Ki 24:8)  
vs 10=Jehoi uncle(2 Kin 24:17), mistakes in copy  
no mean Bib wrong, but copy err=Lxpl lv jot off
- Jehoi & zed no do wat rt site of Lord
- vs 12=led no never prop Jer,(bcuz spokesman 4-4) **xx**
- " 13= " turn agin Heb who put in power
- " 14= priests & peop had turn from G
- " 15=God sent messengers 2 them
- " 16=(1:11)Completely ignored those sent by G
- " 17-20=wat took place bcuz this
- " 21=Fulfil word of Jer

Thus from Bib rdgs shud hav idea wat hap 2 peop  
red Jer 4 instance aft Heb appoint man Gedaliyah 2 rul  
peop left Judah

Ishmael kill Ged & thez peop flee 2 Egypt & Jer plea  
with them 2 turn from evil ways & remem other/Babyl  
& this found 44 chap Jeremiah

/ss 15-18 19=their anser 2 him

Lxpl:heathen worship 2 mtn Ishtar=G fertility &

Jew women did with consent of husbands  
naked calves,burn incens, & indulg prostitution  
Jer remind others & Babylon: same 2 happen 2 them  
but they anser 16b

Up this & accept Xp & D4 & after/worldliness & Godline  
on cum 2 Lord Uli thret 2 Satan & try 2 turn us from  
ever nothing free in world except salv & this relm  
&, if liv 4 world then must pay price  
(Illus boy write girl undy luv & then surprise ending  
Many peop want 2B Xians, but no willing pay price  
(Illus Preacher & only 16 dollars left)

Unfortunately many Ch peop lik this:wil cum if can  
We R quite will 2 serv Xp if sumthin in it 4 me  
Ancient world hat Ch bcuz it pos thret 2 them & if  
per it 2 gro wud ment deth worldly society & no toler  
We nationliz selfishnes 2 the world:spend money onuf  
4 trifles **xx** don't need cui send 100's missionaries  
in2 world

How can motivate yng peop wen 3 our indiff?

we say 2 Lord as Jer 44:16?

( quote Jn Wesley & 100 preachers chanc world)

her 100 **xxx** mens this Ch wil 2 embrac crs & die  
2 self ap & manifest in them? Need 2 kno wheth Xp  
1if or worl lif ther pric 2 pay & we ons chooz sides  
must start laying 4 free lunch. Did worl demand pay  
that lead 2 destruc/1 demand say that lead etern pay  
which do we sincorely want?

Levi; or the tree which

Act: 1 Chronicles 20:16  
BUT THEY MOCKED THE MESSENGERS OF GOD, AND DESPISSED HIS WORDS, AND REFUSED TO HEAR IT, THUS HE BROUGHT UPON THEM A GREAT CALAMITY, AND THEY WERE DESTROYED.

Levi turns: 2 Chronicles 5 :20-21

жизненными, or those of you who are reading the daily Bible readings. I would hope that this year has taken on a different aspect for you. I say this because for the second year we are reading the Bible parrot in chronological order. This means that we are reading the Bible as the events took place in time and not according to the regular order of the books. If the readings this year are nothing more than to another year like last year am I wrong they are for you as well. Our readings this year will turn Daniel over into what our readings are to be for today. Therefore, a lot of the events depicted in our scripture for this coming should take on a different significance for us.

Not too long ago one of our members wrote back to a friend writing; *and he had made his remark, knowing there are no three brothers named Eli. This at once would mean that the day is past in which three brothers were provided by certain brothers established to set you into business of business. It means also that everything has a price and must be paid for. Our scripture for this morning is a case in point. Let us look again at this portion of scripture. First, as we read this verse we see that "achiel" was a year old when he began to reign. This is probably an editors mistake. ~~achiel~~ This is actually one of two which are found in this section of scripture.*

... read in 2 Kings 24:3, (read this), and so we assume that in the copying of the record at four chronicles the editor made a mistake. It can easily be explained by stating that in the Hebrew if a certain little dot or hook on one of the letters was omitted or not made quite accurately it could mean another word altogether. The Greek is like this if a certain accent sign is placed in a different way. This doesn't mean now that the Bible is wrong; mind me saying so. It merely means that there is probably a clerical mistake in the copying of one of the manuscripts. The second error is found in the 10th verse

which tells us that his brother Jeconiah was made king in his stead by King Nebuchadnezzar. This is a vain boast in 2 Kings 25:17. He is the uncle whom of Jeconiah, not his brother.

We see that both Jeconiah and Jeremiah did not do what was right in the sight of the Lord. This merely means that they did not lead the people in the paths and ways of righteousness, but instead did those things which were contrary to the word of God. We read in the 14th verse that Jeremiah did not trouble himself to Jeremiah the prophet. That this means is that even the king looked up to and respected the prophet of God. He was revered not because he was someone special, but because he was the spokesman for God. In verse 13 we see that Jeconiah even turned against Nebuchadnezzar who had set him into power. ~~the~~ ~~taxes~~ ~~which~~ ~~were~~ ~~paid~~ ~~to~~ ~~the~~ ~~king~~ ~~in~~ ~~the~~ ~~time~~ ~~of~~ ~~captivity~~ ~~to~~ ~~Babylon~~ ~~and~~ ~~was~~ ~~not~~ ~~paid~~ ~~when~~ ~~he~~ ~~had~~ ~~been~~ ~~set~~ ~~into~~ ~~power~~ ~~by~~ ~~Nebuchadnezzar~~ And so we see that the priests and the people had turned from God and it is in verse 13 we see that God had done to turn them from their evil ways.

But they would not listen and so in verse 11 our text, we read ~~the~~ ~~ways~~ ~~of~~ ~~their~~ ~~actions~~. Following this the destruction of Judah and the overthrow of Jerusalem took place. All of this was in fulfillment of the prophecy of Jeremiah, vs 11.

And so it is that through our Bible readings of the old book or so we should have an idea of what happened to those people. In the book of Jeremiah we read for instance that after this took place, Nebuchadnezzar appointed a man by the name of Zerubbabel as the ruler of the remnant of the people left in ~~the~~ ~~land~~ ~~of~~ ~~Judah~~. But then a man named Ishmael with a group of men came forward and killed ~~the~~ ~~King~~ Zerubbabel. The people were frightened of the consequences of this action and so many of them fled to Egypt. So it is at this point that Jeremiah begins to plead with these people to turn from their wicked ways and to remember what happened to the others who were taken to Babylon. We see this in the 44th chapter of Jeremiah and I would like to share just a few verses of this chapter with you. After Jeremiah has pleaded with these people he says their

answer recorded in the 10th to the 14th verses. And this is in place was that the heathen worship of the so called queen of heaven, the goddess Ishtar who was the goddess of fertility was worshipped by these Jewish women, with the consent of their husbands. The belief came to her, and burned incense to her name. But they also indulged in rites of fertility which were actually acts of prostitution.

Jeremiah was reprimanded of what had happened to the rest of Judah because they refused to turn back to God and the answer he received from these people was that before they worshiped this queen of heaven, they were involved in hardship, and famine, and being put to the sword. But when they turned back to God they had everything they wanted and more. They were saying to Jeremiah, "He will not listen to you."

But you see, it is always this case. When we come to God and know that Christ suffered and died to redeem us and we turn to him, then we become spiritually cleaned and turn from worldliness, or sexualism. Immediately Satan is affronted by this and he begins to throw roadblocks in our path. He does all sorts of things to turn us away from God and back to him. For instance, when we are living this strictly worldly life, he doesn't need to do anything to us, because we belong to him. But when we turn to the Lord we are a threat to his very existence. So the measure <sup>was</sup> is clear to the Jews and it should be clear to us. The no escape is that when we seek a free lunch so we're along the line it has to be paid for. There is nothing given out free except the salvation ~~which~~ given by God. If we are going to live for the world, then we must be ready to pay the price.

(Illustration of boy writing love note to girl of unying love and devotion, saying he would do anything for her. Then closing the note, (... I will be over to see you tomorrow night if it doesn't rain.)

A minister was asked to come to a certain church and he figured out what the fare given to him for speaking would come to. He later lived that he would only have 16 dollars left and so he wrote to the church and told them they would have to make some adjustment before he could come. The necessary ad-

g him were made to pay him more money and do no crime. He reflected on how he had given up all for Christ, and how he had dedicated his self to that task. No fellow coul'd in the comprehension think of this honest transaction thought, "e., you will dedicate your self to Christ as long as ~~if~~ you can get more than 10 millions for doing ~~it~~ it."

We are quite willing to serve Christ as long as we can get something out of it. The ancient world hated the church because they saw it as a threat to them. If the church was permitted to grow it would have meant the death of the worldly society and this couldn't be tolerated. We will do anything to rationalize our selfishness to the world. We spent good money on articles we don't want or need even, if we give this money to the Lord we could send hundreds of missionaries into the world. How can we motivate and move our young people to service for the Lord when they see our indifference? Are we trying to the Lord nothing similar to what the people said to Jeremiah, "The word thou hast spoken unto us in the name of the Lord, we will not hear thee."?

side of the world demands ~~exemption~~ the payment of our complete selves to destruction. But the side of God demands the payment of our complete selves to life eternal. Which we men? to re-ant to make, and sincerely mean it?

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Seventeenth Sunday After Pentecost September 25, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Cyndie Sybert Choir Director  
Mrs. Kay Morris, Organist  
Patty McWilliams, Jeff Campbell - Acolytes

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ORDER OF WORSHIP 11:00 A.M.  
Prelude: "Andante Tranquillo" Mendelssohn  
Call to Worship - Youth Choir - "Jesus, Jesus"  
\*Processional Hymn No. 50 "Still, still with Thee"  
\*Assumption - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Father, give us the Spirit  
Your Son has promised us; to make us honest people  
again; to know and face the truth; to see ourselves  
and cease from laying our defections at your door; to  
see your only goodness in our desperate need of you.  
Forgive us through Jesus Christ our Lord. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
    \*Pastor: "O Lord open our lips  
    \*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
    Scripture: Ezekiel 8:5-18  
    Hymn No. 303 "Come, ye disconsolate"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
    Pastor: The Lord be with you.  
    People: And with thy spirit.  
    Pastor: Let us Pray  
Prayer Response - Youth Choir - "Corporate Prayer"  
Offering  
    Offertory "Andantino" Haydn  
Baptism of Infant - Jennifer Grace Richard  
Anthem: "Do Lord" "Now Let us Sing" Youth Choir  
Sermon: AN ODE TO THE NOW AND NEW  
Prayer and Lord's Prayer  
    Hymn No. 318 "Nearer, my God, to Thee"  
Postlude: "Andante Religioso" Mendelssohn

The Lovely Flowers on the Altar have been placed by  
Mrs. Harold Sandbach in memory of "Mother" Mrs. Perrin.  
Serving as Ushers today are: \*Richard Mangel, Don  
Kingsley, Art Carney, Gary Penar and John Dreher  
President and Mrs. Donald Kennedy will be at the door  
this morning to greet the Congregation.  
Nursery will be provided today by Karen Vensel and  
Ann Falkner.

The attendance last Sunday was 194

Hospitalized: Mrs. Bessie Hampton, Mr. Lewis Kradel.  
If you are going to sign-up for Basketball - please  
sign up on the form provided on the Secretary's desk.  
8th, 9th, and 10th grades for Junior team; and 11th,  
and 12 for the Senior team.

Soup and Salad - Our Annual Soup and Salad will be  
coming up soon - Reserve October 11th. Contact any  
of the Circle Chairman for tickets.  
Would anyone who plays an instrument notify Bea Tait  
or Kay Morris - please.

Tonight - The Congregational Tureen Dinner and meeting  
at 5:30 P.M. We will need men and boys to set up  
tables and chairs after the service. Dessert will  
be furnished. **ALSO OTHER NOTE**

New Members will be taken in on Oct. 2nd. If you know  
of anyone who might be interested in joining let the  
Secretary or Pastor know today.

Next Sunday - Oct. 2nd, is WORLD WIDE COMMUNION.

At 11:00 (Pews); 7:30 (Altar)  
Wed. - 6:30 - Youth Choir Rehearsal; Chancel Choir - 7:00

Thurs. - 7:00 - Bible Study  
An open Wedding invitation is extended to the Congre-  
gation - Friday - Sept. 30 at 7:00 for the Wedding  
of Lori Dimit.

Jennifer Grace Rickard - Daughter of William and Kay  
Richard - born Aug. 18, 1977 will be Baptized today.  
Kay is the daughter of Mr. & Mrs. Clyde Wachsmuth.

Next Sunday - Butler Fellowship of Churches is sponsor-  
ing the second annual CROP WALK and our Church will  
be participating. The date is Oct. 2 - 25% will go  
towards the Johnstown Flood and the rest to Church  
World Service.

REMEMBERING 12 POW-11 CARDS  
NEED 3 VOLUNTEERS

"An Ode To The New And Few"

Text: Ezekiel 8:17-18, Scripture: Ezekiel 1:5-10

(This man how work/meet dotter/bay awful time Ur if  
... is sien gener gap/gener gaps yrs ago / Ezekiel in  
unique posit talk 2 two genera

vs 1=hour Job tak ther 50700,0 yr aft Dan, 6yr=501BC  
Sept 5, 2501 yrs ago

vs 2=transport in vision 2 Jeru,north gate 11:1  
Astarte yr Venus

vs 3=worse things go on cp 2 Ki 23:4,5 reinf Josiah

vs 4b=look agin snakes,images,picture etc, but elders  
in midst which Ja azaniah=son Shaphan - he  
secretary,financ officer 2 Josiah during; I refc  
all this witchcraft,sorcery,astrology etc

vs 15=mor 1 cum

vs 14=when cry 4 Annuz=lover Astarte, yr Venus who  
lost lif wild orgies celebrate this  
thus sexual abuses,immorality in Temple

vs 15=mor 2 cum

vs 16=Bala 2 & 1 worship sun god

vs 17-18=irth of U 4 all this

All this Ezek speak 2 now & New gens . lesson 4 us  
Now=all uc adults,New=coming gen:children g/child  
Ezek tell this dispers 2 chastise them & turn them 2  
God,thru punishment will cum back 2 God

SOC=socty & sum ch membs worship=recreation,  
sports,entertainment,pile up things

sum demons replac G & Gib,with intel & wisdom man  
SACRED=secular=avunism astrolog & cast in paper  
chart,stan worship & leaders involv as well

(Iris 2 letters 2 editor/1 person turn off/other  
person want 2 write & try 2 find way)

Many peop trun off by relig,Bcz many no hear truth  
ch attend/no lik but it tru

thers hear truth ever sun but no want accpt Bcz it  
mean chang lives & they no willing 2 do  
Christianity no practice many ch's=Churchianity inste  
Avianity no religion, but insted lifestyle=...

It mean U Blng; I Kp bcz U scrt him & what dun 4U  
But if U underst & fite tooth & nail U losser Bcz it  
mak this lif thril,excit & worth liv in white robes

Victorious lif & shud B liv that way

UNIVERSITY=stay from ch & worship outdoors, golf etc  
2500 yr history & man still no lern that how we liv  
is way new gener going 2 liv,they malate us

(This man 3000 descendants)

Not enviable record? ud'n't we lik record lik this?

No dum overnite,tim 2 start now,need clean house

mo invit G=zek 11:16-20,as to fulfil,lif etc  
not alway,th' v,w/mun=v,17,our futur

not alway,th' v,w/mun=v,17,our futur

A it cannot do both

"Am I to die now in my youth?"

Text: Ezekiel 7:19-20

Picture: Ezekiel 7:5-10

A man came home from work, and his ~~daughters~~ 2 year old daughter met him on the platform before he got to the door. She looked rather disturbed and he asked, "What's the matter honey, is something wrong?" She answered, "Yes, all day long I've been having trouble with your wife."

For this is a sign of a definite generation gap. Everyone wants their tank is all we heard there were all sorts of generations and all sorts of gaps between them. Now we seem to have come to the point where there are only two, "the new" generation, and "the old" generation. Then we think of it is appears that is all of the generations there have ever been. The prophet Ezekiel found himself in the unique position of speaking to both two generations on behalf of all. Our scripture for this tonight is from the prophecy of Ezekiel and deals with some of the background concerning this tank he had.

Ezekiel begins this particular portion of prophecy writing from his house in exile in Babylon. He had been taken into exile there in the year 597 B.C., which was 17 years after Ezekiel had been taken captive, and 11 years before Jerusalem was destroyed which took place in 587 B.C. So it is that he begins this chapter in the 5th year, (of his exile which was 591 B.C.), and the 10th month was September and the 10th day. So it was September 5, 591 that this was written. Ezekiel is given a vision, and in this vision he is transported back to Jerusalem to the temple. In his vision he is brought up to the North gate, and at the gate of the altar, or the entrance is this statue, or idol. The idol was probably upstart the Syrian Venus. Then in verse 5 it points out the further thing that says go in and he done so before. If we look at 2 Kings 25:4 and 5 we can see the Temple reform that took place during the reign of Josiah, (read). But God tells Ezekiel to leave again, vs 6. When he is led to ~~the~~ <sup>the</sup> tower of the court and he saw a hole in the wall. God tells him to dig in till you'll be uncovered soon, vs 7. He is told to go in and he enters, vs 8. He sees that pictures and figures of snakes and beasts are on all the walls vs 10. But then here are 70 of the elders and in the midst is Azaziah the son of Shaphan. Shaphan was a secretary and financial officer of King Josiah

and was deeply involved in the Nostrile reform which took place under King Josiah, a portion of which is given below from Gieseler. So what was taught there was the indulgence in witchcraft and sorcery, and believing into astrologers as well. And also Isaeliel if he now sees what the elders are doing, in secret, teaching that all does not know about his opinion, v. 12.

it will be much more to reveal to us all and he is brought again to a door of the temple toward the north where when were weeping for the Babylonian king's name: Lamuz who was the lover of astute the sunna Venus and who had lost his life. Old orgies were celebrated in the vicinity of him. So here we have the sexual abuse and immorality in the temple.

13. This is not all for we tellle Melchiel so still have more for him to see, vs  
14. Melchiel comes into the inner court of the temple and there were about 25  
men with their backs to the temple, vs 15. In the sun, vs 16. we then ask  
Melchiel if he has seen all of this in the vision, vs 17, and God then cause us  
to tell Melchiel the outcome of all of this.

Now when we analyze this portion of scripture and we compare it with today we can see that we need to take heed to that which Ezekiel spoke to the "low" and "new" generations.

In case we haven't identified with the "low" and "low" generations, we need to know what those of us who are adults are a part of the "low" generation. Our children and our young people will soon be the "low" generation. Today, the "low" generation is doing what Jackie Joyner did to a 100 years

ago. There is a segment of society, and I'd say this includes many church people, who have set up idols in their lives. The idols do not rule on the appearance of statues but idols of the things which are nearest and dearest to their hearts. These are idols of entertainment, and recreation. Idols of things we can accumulate and pile up for our future enjoyment. In many denominations the idols of intellect and the wisdom of man is supplanting the Bible and the things of God.

in  
The "new" generation like the vision of Ezekiel are worshiping snakes and beasts and all other forms of paganism. We cannot read the evening news without having the astrological forecast pass over us. More people religiously follow this trend than actually believe it. Witchcraft and Satan worship has risen at an alarming rate in all of the world. And also just like in the days of Ezekiel, the very leaders who should be showing the way, are turned leading people astray. Just this past week or so there were two letters of interest in the Butler Eagle.

One was from an individual in Butler who claims to have been turned off by Church and religion and he or she claims to be looking for the answers which are not forthcoming. This past week a reply to that letter appeared in the Butler Eagle from a person in Saxonburg who also claims to have been turned off by religion and who would like to coordinate ~~knowledge~~ with the other letter written in order for both to seek the truth. That both of them have said is correct, sad to say. Many people get turned off with Church and with religion. The reason being that some of them ~~knowledge~~ will not bear the truth in the Church they are attending. I don't like to make this statement, but it is true. Still other people are attending churches where they hear the truth on Sunday morning, but they will not accept it, because it means they must change their lives and they are unwilling to do so. You see it is not Christianity that is practiced today in many congregations, it is Churchianity and there is a vast difference. Christianity is not a religion, it is a life style. Let me run that by you again: Christianity is not a religion, it is a life style. It means that you ~~sacrifice~~ belong to Jesus Christ because you have accepted him and what he

as being done for you personally. If you don't understand this, you can plead ignorance. But if you do understand it on "fight it tooth an' nail," then you are the loser, because it ~~is~~ makes this life "milling" and exciting and worth living, without all of the problems and frustrations connected with it. It is a victorious life and we should be living it that way each day. See how the "new" generation is doing the same as the last part of Ezeiel's vision by turning their backs upon the church and God and not facing the sun. None of those of the members of this congregation who will tell you they would rather vomit, for lack of sleep on a Sunday morning. They really aren't telling the truth because the god they worship is a little white ball they knock around and don't like. Let's up they must be off competing with nature in some form or other. You see, when it all boils down to the fine point, 200 years of history has taught man very little. And just as Ezeiel was to deliver this message to the "now" and to the "new" generations so must we. For you see when we speak to the "new" generation we need to warn them that how we live and act is how the "new" generation is going to live and act, because our children and grand children will emulate us.

(Illustration of man and over 100 descendants)

Isn't this an enviable record? Wouldn't we each like to have our record appear in this fashion. Records like this are not achieved overnight. This must be one over quite a few generations. The time is to start now. We need to be cleaning our own houses and removing those things which are an obstruction to the Lord. Instead of pointing angry at the preacher for nittin' a few nails on the head, we need instead to be pointing angry with ourselves for not doing what God wants us to do.

But the prophecy of Ezeiel did not end on this dismal an' sour note. God is always seeking His ~~sinners~~ lost and scattered children. So it is to note in the 1st chapter of Ezeiel the words of invitation from God to come to me.

(verse 11:15-20). This is still the invitation for each of us and it was fulfilled by Jesus Christ's life, ministry, suffering, death, and resurrection.

but God always also says, "My spirit shall not always live with man." So it is that along with the words of promise and invitation given in the 11th chapter of Malachi is also found, vs 21.

So once again God lets each of us know that our future with Him and in eternity is upon our own individual heads. We need to know this and then choose ~~whether~~ either to follow Christ, or choose to follow the world. It cannot be both.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Eighteenth Sunday After Pentecost October 2, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Brenda Marburger, Marcia McBride - Acolytes

ORDER FOR HOLY COMMUNION 11:00 A.M.  
Prelude "O Sacred Head, now wounded" Kirnberger  
\*Processional Hymn No. 176 "Crown Him with many crowns"  
\*Apostle's Creed - Choral Amen  
\*Call to Confession and Communion  
\*Prayer of Confession: "Almighty God, our heavenly Father, we acknowledge and confess our manifold sins, which we have committed against thee by thought and word and deed, and by which we have offended against thy holy laws, and have merited thy condemnation in this world and in the world to come. We do earnestly repent, and are heartily sorry for these our transgressions. Trusting in thy grace and goodness, manifested in Christ Jesus our Lord, we ask of thee pardon and peace, and strength to lead a new and righteous life, by the power of thy Holy Spirit; through the same Jesus Christ our Lord. Amen."  
\*Kyrie  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Gloria Patri  
Scripture: Ezekiel 34:1-16  
Announcements  
Offering  
Offertory  
Reception of New Members  
Dedication of New Altar Chairs  
Anthem: "Draw Us In The Spirit's Tether" Fridell  
Sermon: LET'S COMPARE  
Communion Hymn 341 "Here, O my Lord"  
\*Order of Communion (Middle page 33)  
\*Institution etc.  
Holy Communion  
\*Prayer of Thanksgiving  
\*Doxology  
\*Hymn of Dedication 343 "A parting hymn we sing"  
\*Benediction and Threefold Amen

\*Postlude: "When I survey the wondrous cross" Morris  
----- \*Congregation Standing -----  
The Elders and Deacons will serve communion today.  
The Elders and Deacons will also serve as Ushers.  
We invite all Christians regardless of denomination to partake of the Lord's supper with us.  
Please fill out a communion card (in pews) so that our Church's records are accurate. If visitors will put either the name and address of their church or their Pastor's name and address on the back of the communion card, it will be forwarded.  
The lovely Flowers on the Altar have been placed by Mr. & Mrs. Guy Armstrong and Family in memory of Guy and Jane's, Fathers, Mothers, and Sisters.  
Deacon and Mrs. Steve Vargo will greet congregation at the door this morning.  
Nursery will be provided today by Vickie Holt,  
Barb Snow and Robin Knauer.  
New Members received by Profession of Faith:  
Mr. & Mrs. Joseph Youngblood, Mr. & Mrs. Steven Hasychak, John Czowitz and Randall Burns.  
By Letter of Transfer:  
Margie Watterson, Mr. & Mrs. Harry Burns  
➤ Tonight 6-7 - Youth Group meeting  
➤ Tonight 7:30 - Holy Communion (Altar)  
➤ Monday - 7:30 - Women's Mary Prugh Circle Meeting  
➤ Wed. - 7:30 - Church Council Meeting  
Thurs. - The Newsletter will be published - please have all material in by Wednesday.  
Clara Shakesley would like to thank the Congregation for all the get well cards, prayers and flowers.  
Jim Stewart would like to thank the congregation for their thoughts and prayers and all the cards.  
➤ Tues., Oct. 11 - 12th Annual Soup and Salad - Get your tickets today from Judy Vinroe, Dru Rensel and Jean McBride, or at the Brugh & Walker Ave. doors following this morning's service. Keep working on those Bazaar items.  
➤ Hospitalized - Mr. Lewis Kradel, MR. LEE, WINTER, MAX STRAUSS  
The attendance last Sunday was 200  
➤ CROP WALK - will be held this afternoon starting at the Community College.

Bo'7 Bazaar Sat., 14 OCTOBER

"Let's compare"

script: Col. 3:16; John 12:11

and now is/tv ads,etc; ask what choice between 2/jl + bnd  
of this, this script comp 2 another let us look  
and 2 proph agin shps Is 43 they kings reign not led  
now astray 1 in2 exil=vs 3-2

~~say~~ we do runthin about=vs 11-15;

thez his proms + de end proms with vs 16 (1.17)  
+ sholt thez thing 2 Jh of Is tell of deliv we seen  
so now mus mak comp + turn 2 M=Jn 10 C sat + no  
to 7=as tol discip about self + thru door shenfold  
only way danger cul enter;js my thru him all  
danger mus pass + no tak car,burd direct agin she  
vs 9= nly thru door man mus enter all saved;cannot cum  
thru windo,climb wall,but thru door 2) saved  
vs 11=ere O signif Js w 4 all men,women,child

a sed giv lif 4 sheep;comp b'tween zot wat + sed,  
wat G actually did

peop in war not men who die 4 sheep,let them  
inf captivity

But Js say e bud sheep + giv lif 4 sheep/wat contr  
act man=fill selfish,greed,But I hart fill with luv  
then Js say=I am bud sheep + giv lif + sheep, this  
fulfil zot xir 34:16

G say thru Js I=are my solu + mankind + ther evil  
xxxxxxxxxxxxxx;here sacrif of clean,pure,  
circle,s,unfil 4 the wicked,evil,nature of man  
it wat duz this mean? Duz hay signif 4 us??  
not only hay anger, but abd fil h rts with joy,  
lift = nu hites of happiness b'ward &

+ sumby sheep of flock + permit sacrif of sheep +  
"c=shop/we + sheep us  
Js giv lif 4 us + signif of this=we cleaved + made  
whol thru sacrif if we willing + accept him as Savior  
If can do this, I say we sin +giv + can liv etern him  
then Js bout I die had last moal discip + sa=

me,my body;xxxt Cup,my blud;this do remen of me

so 's Cup=symbolic is suffering + death

This passion Js ap consist broken,torn flesh,+ his  
shedding of blood

This bun 4 forgiv of sin

This comp between supper + Calvary;wat sed + wat did  
no actual act of 4giveness + other memorial act  
made 4 our continu remen of in whil til  
her4, on occass such this that we rather bout his lab  
no remen wat did 4 us, seek his 4,givness is our sins  
the 1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th, 12th, 13th

### "The Lamb's Washbath"

Scripture: Ezekiel 37:10; John 3:1-18

Bible Study: Ezekiel 37:1-10

In all areas of life we can make comparisons. A wise comparison is to look at two things and to see the differences and similarities between them. Usually when we make comparisons we make a choice between the two. In Bible in this particular it is different than all other expositions of this we say no comparison. The Bible reading of a few days ago had this portion of scripture which we read this morning. This is from the Old Testament and it tells of God speaking to his people through the prophet Ezekiel. But when we look at this portion of scripture mix with the Old Testament also we find it to another portion of scripture, then perhaps it will make a different meaning for each of us.

As we look at this portion of scripture we see that Ezekiel is to prophesy to the people of Israel. On the sheepfolds of Israel were their leaders and appointed their flocks. This prophet is directed to those flocks who roamed before the people were taken into exile. In the old testament we can find verse 12. You will agree with me when I say about this, vs 11-13. There are 110 prophecies and 111 the prophecies with vs 16.

He speaks to the children of Israel telling them of the Deliverance of God to come to them. So it is that we can now make a connection between what he said and what he did. Therefore, we must turn to the New Testament to the Gospel of John to see what God did.

Now look at the 14th verse we see that Jesus told his followers about himself. He goes to the door, follows the path by which could enter, so when Jesus says he is the door or is it anything else? It is Jesus in the wall in your heart part. Jesus is there to take the stones and the curtains on the outside attached remaining at his side. Now we also tells us this in vs 9 that it is through the door that man must enter to be saved. We cannot climb over the wall, or break through the window, but must come through the door which is Jesus Christ in order to be saved. It is in the 14th verse that we can really see the significance of

Jesus Christ for every man down to children who was or is to be. He said he gives his life for the sheep. Here is the most important comparison we can make between Jesus and the God of Israel, and that God did about that situation. The character of the people of Israel is not much better than they ended up in captivity. Therefore, we can see that the big herds of Israel were not men who would die for their ~~own~~ sheep. But Jesus said he was the real Shepherd and the real Shepherd would give his life for his sheep. Just a contrast.

The heart of man is filled with selfishness, but the heart of God is filled with love. ~~This~~ <sup>But</sup> Jesus is saying it with the words of John, "For the good shepherd: the good shepherd giveth his life for the sheep," this is the fulfillment of the 15th verse of Isaiiah 44.

God is saving through Jesus Christ, here is my solution for mankind and their evil, wicked, sinful nature. Here is the sacrifice of the clean, and pure, and righteous and undefiled for the wicked, selfish, evil, sinful nature of man.

Now that we have made the comparison what does all of this mean? Does it have a significance for us? The answer of course is that it not only has an answer, but in the answer God will fill our hearts with love, and lift us to new heights of happiness toward God. You too apply the Shepherd for the flock, and God has permitted this shepherd to be sacrificed for the sheep. Jesus is the Shepherd, we are the sheep. He has given his very life for us. The significance of this is that we are cleansed and made whole through this sacrifice if we accept him as our Saviour. If we can do this, then God will forgive all sins, you are forgiven and you can live eternally with me in heaven. But when Jesus was about to die at the last meal with his followers he said take the cup representing his blood, and the bread representing his body. He told them to observe this in remembrance of him. So it is then we observe the Lord's Supper it is symbolic of his suffering and ~~xxxix~~ death. ~~xxxxxi~~ His passion of Jesus Christ consisted of his broken and torn flesh, and his shedding of blood. This was done for the forgiveness of sins. To again we make a comparison between what he actually did on Calvary and what he did at the last supper. The

to our spiritual act for forgiveness, and the other was a ceremonial act made by our continued remembrance of him and what he did. But in both it is to be noticed the forgiveness of sins. Therefore, it is on occasions such as these that we will repeat the table. We remember what he did for us, and we partake of his supper, and seek his forgiveness of our sins. Some, I know, like about this table, and some like, in remembrance of him.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Holy Communion (Altar) Oct. 2, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist

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ORDER FOR HOLY COMMUNION - 7:30 P.M.  
Prelude "O Sacred Head, now wounded" Kirnberger  
Hymn No. 472 "What a friend we have in Jesus"  
Call to Worship  
Invocation  
Scripture: John 6: 47-58  
Hymn No. 53 "Softly now the light of day"  
Offering  
Offertory  
Sermon: "THIS IS THE LIFE"  
Communion Hymn 204 "Break Thou the bread of life"  
Call to Communion Page 32  
Eucharistic Prayer, Institution, Agnus Dei  
The Holy Communion  
Prayer of Thanksgiving  
Doxology  
Hymn of Dedication 221 "My faith looks up to Thee"  
Benediction and Threecold Amen  
Postlude: "When I survey the wondrous cross"  
----- "Congregation Standing -----  
We invite all Christians regardless of denomination  
to partake of the Lord's supper with us.  
Please fill out a Communion card so that our church's  
records are accurate. You will find them in  
receptacle on the back of the pews.  
If visitors will put either the name and address of  
their church or their Pastor's name and address on  
the back of the communion card, it will be forwarded.

"Jesus Is the Life"

scripture: John 11:55

scripture: John 11:55-57

I am sure that all of us at one time or another have been involved in that most precious & very meaningful and relaxing time. Perhaps you have gone on a fishing trip and you have cast your line into the water and then watched out on the bank for the splash of the trout, and just waiting and relaxing. Where have thou-oughly enjoyed yourself forgetting all of life but that moment.

Perhaps you have been on vacation with no schedule to meet, no stone to turn over and you have been caught up in your surroundings and enjoyed and savored every precious moment of it.

Perhaps you have just in contemplation as you watched a beautiful sunrise or sunset and have felt the peace and calm a scene like this can enthrall. In any or all of situations like this you may have been led to exclaim as I have on occasions to this, "This is the life." Of course that this is a dying & lame & dead. This is a death that cannot be felt by savored everyday. True, we don't feel these everyday because they are so few and far between. And don't we feel so puny in that, "This is the life," about our day to each of everyone of our days. There should be a sense of each day being wonderful and lived fully because we have pitched in that particular day to be alive and a part of His glorious creation.

This is probably what Jesus was referring to in part to His Disciples & other followers. He had fed 5000 in a time & place His day before and now the crowd would be in a commotion by the sea there was none.

In some previous words Jesus replied them that none of them should fear but for the bread he could supply, and he also told them to labor for the bread that last. Heaven, means of itself.

He mentioned for about how much the people in the wilderness with whom Jesus' poor above. Jesus told them that he had been sent from God to feed them in just as magnificent a way as His soldiers had been fed. At this point we begin with the scripture for this evening and Jesus is about to reveal to them

that is the bread of life. (John chapter 6:48).

At this point then, the Jews began to question the validity of what he was saying, verse 50.

Jesus answered, verse 50, and said a warning to it which the Jews had caused him to anxiety. His statement is that since they had to drink his blood, he was calling them to do something which was a definite forbiddon. The blood was the very life of a person or not sacrifice. Therefore, it was not to be used in any way, let alone drink it. Peter, in verse 51, said this out,

when Jesus was saying that we must drink his blood, he meant that we must take him, take his life into the very center of our lives. You now can find better words, if you look at this Bible we can see a good example of what Jesus meant. You have heard it said many times that the book, the Bible is the greatest book ever written. It may be that you will not accept that statement without even questioning it. But it requires just a statement to anyone who never bothered to open it and really read it and if you do. But when we do this then we find it to be true, for the Bible then becomes a part of us. It remains external to us, just as Jesus is external to us before we know, or read, or know about him. But when we enter into our hearts, he is within us and we can feed upon him, and have the life and the vitality which he wants to give us to each one of us. ~~the best witness of the truth concerning the crucifixion of Christ~~ (Illustration: Jesus, our friend, always waiting for us to come to him) ~~and the best witness of the truth concerning the crucifixion of Christ~~

The elaboration of this just a little more in verse 54 and tells that according to him and accepting him will forward eternal life. The last promise in this portion of scripture is found in verse 55, and it is here that we come to know and realize that the flesh and blood of Jesus is not sufficient for our needs. Thus we need to know that we come to him, accept him, let him live in us and we have the forgiveness of sins, and ~~we~~ ~~we~~ will live eternally with him. It is also known that through the shedding of his blood and the breaking of his body we have the pattern set forth which came out in the words of this sacrifice for mankind. Thus we come and say with him, eating the bread symbolic of his body

Spielder the cup, symbolic of the blood.

Yester day, where dwelt once living and vital, who the Saviour gave form to and they have wine with their meat. Again, at the meal time, still wine "is given in creation, or in a toast and the toast formula, "Ho-Hai," which means, "No life." Perhaps we need to repeat this at our wine the formula ~~Ho-Hai~~, ~~Ho-Hai~~ and the cup to our lips, "Ho-Hai" "No life", and to know that as we imbibe of this Lord's supper, it shall become for each of us the formula is that, "This is No life," through Christ our Lord. One, just as though it were.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Nineteenth Sunday After Pentecost October 9, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Brenda Marburger, Marcia McBride - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude:

\*Processional Hymn No. 43 "When morning gilds the skies"

\*Ascription - Choral Amen

\*Exhortation

\*Confession (In Unison) "Almighty God, who hast gathered thy people throughout the ages and in all the world into one Church, forgive us the painful divisions and wounds which we thy children have inflicted upon thy household of faith. Grant us the grace to overcome our human errors and prejudices that we may walk together in the unity of our one Master; in whose name we pray. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips

\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: Nehemiah 4: 7-23

Hymn No. 254 "Jesus, I live to Thee"

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory "Give Ear Unto Me" Marcello -

Sung by Dale and Lloyd Link

Anthem: "Be Still and Know That I Am God" Bitgood

Karen Maloney

Sermon: "WITH BOTH HANDS"

Prayer and Lord's Prayer

Hymn No. 246 "Father of eternal grace"

Postlude:  
Benediction

----- \*Congregation Standing -----

The Lovely Flowers on the Altar have been placed by

Mr. & Mrs. Guy E. Wilkes in memory of "Loved Ones"

Serving as Ushers today are: \*Wally Feder, John Snow,

Mont MacKinney, Herb Shearer and Steve Vargo.

Deacon and Mrs. Robert Dellen will greet the Congregation

at the door today.

The attendance last Sunday was 254.

Nursery will be provided today by: Jane Andrews,  
Barb Andrews and Ellen Muster.

We need help in the kitchen tomorrow morning to help  
pare vegetables for the Soup and Salad DAY. Contact  
Ann Williams or be here around 9:00 A.M.

Tuesday - Oct. 11 - SOUP & SALAD DAY. We still need  
carrots, onions and 12 qts. of beans. Call Ann  
Williams (267-1430) if you can help us out. Evelyn  
Kennedy has tickets today or they can be purchased at  
the door. Bring bazaar items Monday Evening or Tues.  
morning for noon sales.

Wed. - 6:30 - Youth Choir Rehearsal *COME & JOIN IN*  
Wed. - 7:00 - Chancel Choir Rehearsal

Thurs. - 7:00 - Bible Study

Friday - 6:00 - The ARC Class will have a Family Tureen  
Dinner, meeting and Fellowship. Beverage will be  
provided. The Allen Botacchi's and Roy Andrews will  
be in charge of the Dinner.

Mrs. Ed Hampton would like to thank the Congregation  
for all the cards and prayers during her stay in  
the hospital. *THX*

Hospitalized: Mr. Lewis Kradel and Mr. Wilmer Pfabe.  
Basketball - Anyone wishing to play Basketball please  
fill in the sign up sheet today. Two different  
teams 8th, 9th, and 10th; and 11th and 12th.

We wish to thank Mrs. Kitty Feder for filling in for  
Kay this morning.

YWCA Religious Resources Committee has planned a Bible  
interpretation and study group entitled "The Parables"  
see Narthex bulletin board for details.

*LET MEETING OCT 23, BE INVITED FREE.*

*WEDNESDAY OCT 25*

*MAX L. HATT BAPTIST CHURCH PARABLE BAPTIST BIBLE*

*TESTIMONY*

"With Both Hands"

Book: Nehemiah 4:7, Scripture: Jeremiah 4:7-10

group of old time ballyhoo "With Both Hands"  
B. SUND NEHEMIAH: son Zecahiah; name=consolation of  
liv winter residents arturines was troubadour  
import job held hi esteem; grandson Eliash priest  
Dyrra direct Josiah reform  
C. P. Jew cut from Judah tell u walls no build  
Jew. Jer. bld Jeru 400 yrs. it in depior state  
Job pray 2:9,2 let him do sumthin bout it  
Hil minis 2:1,inc,ut ut wrong, i tell u sen Jeru  
4:7 later 2 off's made gov:thus i pers liv permis  
I endorse rebuild Jeru as fortify city again  
4:11,12,13 T :vs 7-1 =Tools 4 hand/weap other  
In order 2 do job it was D fun 3:10,11,12,13,14,15  
love less 4 us: man this=weap/tool 3:10 Both hands  
e batl litt, diff=he 3 enemy we cant, we surround by  
evil, corru, even in th scorecard no ident players  
Hil pvt 3 separate is 2 work wth both hands 4:  
17c=tool:army elect, plumb, carp no tak 2's, wrong way  
Let H in how memb sh shou 4 spiritual livils  
I wonder why sp lif bal shap=ill equip, unprep  
4 giv 1 2 3 4 only=libl, 4 all talk lib few many  
sh peop use as shud  
Long in Bib 17c is prais G's lord & that tel us of  
import of neet G's lord 4 us & livils  
tel vs 5-10: so if U wat say? vs 11 & explain  
heat, evnt, direct, memoriz, shame, liv, let Scum part u  
Scum & we use 4 all lif  
End=ends other hand this formt 10th 10:10-15  
11-12 vs 13-14 vs 15-16 by lord  
(Lives . 1. McKay, Tom's Bible, n., (King James Bible)  
One is our tool=life, we useable  
It sus 1 2 3 4  
and we a use lif mid dies & tools are tools  
that we tool is us or sub1 want us & deal with  
lets. tool life from us die liv & liv. that u lived  
victoriously. aux we will & in 's way with  
1. 10:10-15

— 1 —

• **Significance:**  $\alpha = 0.05$ ,  $n = 10 - 15$

I am sure that many of the men in the world will consider it a privilege to have a baseball would be worth more to the neighbourhood than what it would be here in a view of its great popularity amongst the boys of all ages. The art of baseball is an art of your own to yourself. When you tried to catch a ball with one hand and dropped it, your team would shout and cheer at you, "Use both hands." One of this many times been a true the Union has no reward for the art of the Liver will catch the next fifth and tenth and to have the full title of the Liver. This is a good example that if taken, nothing can be done; if one of course, the leather will be of no value to a man. All the care of life must be given to him with care. This is the lesson, and will induce him to consider it as a privilege.

elementary school of Nachalich, of the village of Tzefat. This was nearly  
the situation of the period, as reflected in the winter residence of the head of  
Judaean, and also the office of member of the government. His financial  
and political influence of Nachalich was increasing continually, so much so that it would  
be impossible to estimate his wealth. He was the first to come to the  
village and he introduced himself, but he did not go to any particular place.  
Instead he would go to the various villages and towns that were near him, and  
thereby he could easily get information. He was a man of great tact and had  
the ability to judge people's character. He is to this day considered one  
of the greatest. The Jews had been persecuted and harassed, he had not  
been able to accomplish nothing for them, and the Jews were not pleased either.  
He remained inactive for about and past about three months. He then said to his wife  
he must do something. So while he was sitting at the table with her after  
she had served him with his food and she had told him of his failure to  
do anything for the Jews and their rights, so that they gave up their ambition to go  
to Jerusalem to begin his task of saving the Jews, and he also told his  
wife again, with official letter, to contradict his decision. But the wife of

In view of existing the rebuilding of Jerusalem at a favorable rate, see note.

It is likely to continue brighter for this morning and we are in vs. 7  
and 8. The sun will go up about December 20 to light up over the snow and stop  
the brightness of the sun. At the same time the sun and moon are to stand  
still for a day so that would not be surprised by either, vss. 8. The people shall  
see the signs of rubbed and rubbed finishing the rebuilding in east, (vs. 10),  
and the people are likely to see this as a sign to set up the altar, (vs. 11).  
The people on the walls and roofs take off their hats, over the next day and  
the next ~~A~~  
~~Kiwiexamenbermannsbooksandwritethisnowandhispeopleofthe~~  
Jerusalem fossil, vs. 11. So when they set up marble and stone wall there of  
the people of faith, vss. 15-16.

o their sudden learning; that their still of total destruction for several days  
the people did not wait out, the people were still to go back to the house of God  
and make themselves involved. In the end, vss. 18-19. And when this half of  
the people went to the other half of town, vs. 15. All the one thing that  
they did also is to assure their relatives to have have the top or turned as  
well, vs. 17. Thus we can see that there was trouble in the land and灾害 in  
the cities. Then this is the possible and that is why it is better for us to follow God's ways  
and not the end."

According to him for us... we need to have our tools in one hand, and our hands  
in another. His friends called it "two tools of me... and without the  
man like a living, like a dead." I would like to understand what he was involved  
in his work a double tool or a single tool while he was involved in the wall  
construction. The difference between him and us is that he could do his work  
without any tools to work. He didn't use any tools or any pieces of wood and  
so on. He did the construction of the wall inside the church and it is easy to  
keep the wall from the outside. I would recommend to identify the factors  
which help to build up one like the other, because the two are to  
be kept as specified. As you can see the two required **in both** within the  
church to attain one everyday which goal is to do it "with both hands". This  
involves one person who both within the tools and the human, do we say be ready

at all times.

What are we really about? What we must have the power tools. No one would consider going out to do a job without the necessary equipment to do the job. So the carpenter is using hammers, nail guns, planes, and other equipment. And the electrician fits in the outlets, so as lights and so on. The electrician is using something on a socket. And the insulation it's going on, and cables and so on. And the insulators it's going on the, and so on. So you just take a look at what the tools are used for, and what will be used for. But don't we all happen to be old timers? To them, I can only suggest a hammer. Or the electrician if he forget his wire cutters, or the insulation like that you, you wouldn't last long with that. Yet, this is taught to us here, and taught to Israel, even as for one spiritual lives. So we're taught to live, and when we walk up our spiritual life is in the bad road. So now we're not constantly being overcome by the world. The answer is clear and simple, we do not possess ourselves spiritually.

It has been from the soul and the soul only and not to this world. The Bible, to all of the world, has in all corners of society over the Bible how many times we do really see this, the Bible as you should.

For example: in the 110th Psalm, which is a psalm in praise of God, and, very much of the soul and the soul. This psalm for the longest in the Bible and from the world directly to the heart of the soul, this soul will not be taken in the darkness of this world. Now, let's just share a few of the verses to see over the soul and the spirit. (Matthew 10:1). We can see that he is referring to this truth when in another part is often noted, (Matthew 10:1). We can see that we should be considerate of scripture and when we write something of it. And in the book we can see that those who walk away from the world, and leave the world, to do evil. "Whiles on sheep" God's soul in the flock, so that we can tell where of it, and keep ourselves from the things of this world. The word "turn us from the sin." This is like a nail this tool. A nail is, we need it, we want it. We need it, we want it, we use it, we hold it, we love it, we live it, and we want it, and we turn it, <sup>to life.</sup> and we turn it all

of we are to have won, on the other hand. It tells us in *verses* the  
other chapter about these. Verses 11 to 16. So far so "through these win at a time"  
we can see the framework of the case.

11: "He who is not willing to put on the armor of light, let him not come near  
unto me, for I am a fighter." So in the center the main shield is "the world".

With all further mess: "I speak wisdom of the ancients, as being reliable, of  
the wise and prudent; and I also make myself a fool, that you may know  
the wisdom of God." The shield is also the armor which says, "This is the truth,  
the truth and the life."

"Counsel of peace: Jesus and David said, 'God said that unto us a people of peace.  
So will I leave with you, my peace I give unto you.' So the peace of the  
salt which is the world, which is the world, which is the world, which is the world,  
which is the world, which is the world, which is the world, which is the world,

shield of faith: John tells us in *verse* 5:4, "overcomer is he who overcomes every  
one of the world; and this is the victory that overcomes the world, even our  
faith." Our faith can overcome all of the opposition that comes at them at us.  
Helmet of salvation: This of course can only be Jesus Christ. The helmet is one  
of the most vulnerable parts of the body and here is where the shield is worn.  
It is the chief with the helmet of the salvation of God, when all the world's  
forces cannot touch us.

Wing of the spirit, (which is the sort of tool): *verses* 6:10 tells us that this  
is, "for the power of the world is a quick and powerful, so sharper than any two edges  
of stone, piercing even to the divinity; sword of soul and spirit, and of the  
judgments and sentences, and is a scourge of the flesh, and intent of the world."  
Remember that the tool or weapon, well and, as Bible, is also a weapon.  
A weapon that can work like a sword in the hands of a believer. There are many  
little trivision here we used the word to bring people to life, but one word to which  
I have said, seems to be sort of taking up so well.

(Lamentations 3:12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 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696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000, 1001, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1009, 1000, 1001, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1010, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1020, 1021, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1020, 1021, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1037, 1038, 1039, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1037, 1038, 1039, 1040, 1041, 1042, 1043, 1044, 1045, 1046, 1047, 1048, 1049, 1040, 1041, 1042, 1043, 1044, 1045, 1046, 1047, 1048, 1049, 1050, 1051, 1052, 1053, 1054, 1055, 1056, 1057, 1058, 1059, 1050, 1051, 1052, 1053, 1054, 1055, 1056, 1057, 1058, 1059, 1060, 1061, 1062, 1063, 1064, 1065, 1066, 1067, 1068, 1069, 1060, 1061, 1062, 1063, 1064, 1065, 1066, 1067, 1068, 1069, 1070, 1071, 1072, 1073, 1074, 1075, 1076, 1077, 1078, 1079, 1070, 1071, 1072, 1073, 1074, 1075, 1076, 1077, 1078, 1079, 1080, 1081, 1082, 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1169, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1240, 1241, 1242, 1243, 1244, 1245, 1246, 1247, 1248, 1249, 1240, 1241, 1242, 1243, 1244, 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to live their lives in ourselves, no more & no less, than to live them  
to one's life. From just mediocre living, to living "the good life," victoriously  
over it - we are willing to do it all and more, if it can stand."

## Zion's Reformed Church

A Congregation of the United Church of Christ

GREENVILLE PENNSYLVANIA

ROBERT K. NACE Senior Pastor

FRANK B. STEARNS, Director of Music  
ESTHER BERRY  
PATRICIA H. BURCH  
JACK A. EVERETT

Church Secretaries —  
— Intern Pastors  
MEDIATOR V. JUMANAWA  
BETTY & FRANK TARANTO  
MARIYN SAAL  
CHERYL J. NIESSEN  
KIEITH W. VONDEROME

### THE ORDER OF WORSHIP

from Isaiah 6:1 &

10:45 A.M. — October 18, 1977

WE TURN OUR THOUGHTS TO GOD THROUGH . . .

THE BEAUTY AND SYMBOLISM OF THE SANCTUARY

THE SILENT MEDITATION OF OUR HEARTS

THE ORGAN PRELUDE — "Awake Awake" Southern Folk Hymn arr Held

THE LIGHTING OF THE ALTAR — "Awake, Bill Mortimer"

\*THE PROCESSIONAL HYMN No. 299 "Lead on, O King Eternal!"

\*THE SOLEMN DECLARATION AND CALL TO WORSHIP Mr. Jamawon

WE FEEL OUR UNWORTHINESS AND GOD'S FORGIVENESS

\*THE CALL TO WORSHIP

THE UNISON PRAYER OF CONFESSION No. 2, Page 4

THE KYRIE, sung response No. 518

THE ASSURANCE OF PARDON

THE CALL TO PRAISE No. 513

\*THE GLORIA IN EXCELSIS No. 489

\*THE COLLECT FOR THE DAY

WE HEAR THE WORD OF GOD . . .

FROM THE HOLY SCRIPTURES Matthew 13:24-30 and 36-43

\*The Gloria Patri

FOR OUR LIVES —

\*The Sermon "The Three Dollar Bill" Mr. Link

\*The Sermon "The Sermon Prayer and the Lord's Prayer"

\*Crown Him with Many Crowns"

WE RESPOND TO GOD'S WORD BY OFFERING . . .

\*OUR FAITH and the Faith of our Fathers

The Statement of Faith [inside front cover of Hymnal]

OUR CONCERNs As a Congregation of God's People

OUR MONEY and all it means for us

The Offertory Anthem "Awake, Awake to Love and Work" arr Burke

\*The Doxology

OUR PRAYERS

The Prayer Versicles spoken responsively, page 6

The General Prayers

The Prayer Response No. 501

OUR LIVES The Charge

GOD RESPONDS TO US WITH . . .

THE GIFT OF OUR ONENESS as we sing together

\*The Recessional Hymn No. 292 "Forward Christian Soldiers"

THE GIFT OF HIS PRESENCE AND PEACE — The Benediction

THE GIFT OF LIFE To be lived in the world He gives us

THE EXTINGUISHING OF THE ALTAR

THE ORGAN POSTLUDE

\* Congregation stands

THE ALTAR FLOWERS are placed in memory of Sandra Lee Beck by her parents, Mr. and Mrs. Paul Beck, Sr.

WE WELCOME all visitors to our worship. We hope you will find us a friendly church and a church you will wish to visit again. We invite you to sign a registration card found in the pew. Our newcomers this morning are Corinne Renwick and Eleanor Jackson and Ed and Evelyn VonKrausen.

WE JOIN with all congregations of The Lake Erie Association in "pulpit exchange" and welcome into our pulpit this morning The Rev. Ralph C. Link, Pastor of St. Paul's United Church of Christ in Butler, Pennsylvania.

STEWARDSHIP NOTE: Last year some of our congregation increased their stewardship intentions but after discounting those who had decreased or died or moved away, the increases did not represent an increase in our total pledge. In today's expanding economy, a church whose resources remain static is going backward. How many of this congregation does this?

OUR CONGRATULATIONS to Mrs. Rachel McCrimmon who was honored recently on the occasion of her 90th birthday.

SOLIDARITY NOTES Attendance last Sunday 262 Offering year-to-date \$1,567 Offering last Sunday \$2,455 Offering year-to-date \$68,843 Receipts to date \$91,119; 1976 — \$68,843

### THIS WEEK AT ZION'S

Today - October 16

12 Noon Women's Guild Vegetable Supper Sale

7:00 P.M. Senior Hi's meet at church for an evening of fun, games, & food!

Mondays - October 17

9:00 A.M. Mrs. Fitzgerald's Pre-School (Monday thru Friday)

9:00 A.M. Senior Hi's (Monday thru Friday)

3:30 P.M. Hawley Primary Room

3:30 P.M. Gay Anderson's Dance School Intermediate Room

7:30 P.M. Abalone Intermediate Room

Tuesday - October 18

7:00 A.M. Mental Health Group - Adult SS Room

7:00 P.M. GPS - Intermediate Room

8:30 P.M. AA - Jackson Room

Wednesday - October 19

10:30 A.M. A. Anson Intermediate Room

4:30 P.M. Heroes - Primary Room

Thursday - October 20

9:30 A.M. Mother's Group

9:30 P.M. MIA teen Intermediate Room

3:45 P.M. Choir - Grades 3-6-7

7:00 P.M. Chancel Choir

7:00 P.M. Confirmation Class Primary Room

7:00 P.M. Weight Watchers Intermediate Room

Saturday - October 22

10:30 A.M. - Choir - Grades 2-3-4

Next Sunday - October 23

Choir School and Worship at the regular hour.

3:00 P.M. Lake Erie Association Fall Meeting at St. Louis Church in Butler.

Supper at 5:45 p.m.

7:00 P.M. Senior High Hayride. Watch for further details!

### THE BOOK OF LIFE

Died: Paul A. Wetzel, Sr. on October 8, 1977.

"The Three Dollar Bill"

Text: At 13:57-58; Ref: # 142-20, 1-10

(~~3 men dressed as animals etc see~~)  
here 3 individ=es outward genuine but in fact phonies  
in our society=es phony as 3 dollar bill  
produce this in serii but cut cloe our serii all  
possible; story in old story

multi want away, No discipline etc etc parable

v. 27= god and himself?

v. 28= field world, and then say church

v. 29= children also cut & church people

v. 30= child of Satan or devil, cut also & ch people  
no life I do but can be in moment

v. 31a= stan on your knees

v. 31b= harvest in end of world = judgment

v. 32= angels are ready.

4. Foundation in "The Three Dollar Bill," how 2  
spot it.

at 1 begin w wheat/intertwin & impose 2 wear, no tell  
sift even for sprout

No wheat kernel=2 way separate, burn, woven sort

o " " " coconut, narcotic

overall lesson 4 us= when will plant in it ripens  
serve= true believers & found in my word can & thi  
(illust counterfeiter = 3 dollar bill)

2 business men as pull on skin over on other . we  
pass off as "3 business"=do not business w kid  
and so call it ripened=ers. man manage long chain kept at  
and memo, pulch, sales meetings, over etc  
now back w. 1 counterfeit we need change? Do live  
will non, but, then how? If Yes, & talk to us we  
see 2 know it

but no just person in news, muslim man stand pulpit may  
"the Three Dollar Bill"

(illus Shambaugh's blasphemy & heresy)

I call it blasphemy & can no understand how man call  
self minister do you tall kid this

Minister does; I lead flock & user commit & do up  
on he here more wheat than need & "the judgment  
& over try up, ther counterfeiter hitat him," quote Rev  
only diff between count up & tri up, is up live in  
but that born-ag in Apian

(illus sine res in Gras used in sunlight; Latin= sine  
cera, "without wax")

you without wax? can we be judge in sunlight?  
or had & or else we phony as "the Three Dollar Bill"  
or none & so if we have same wheat their own time  
of separation

so we 1 final time= need to make word, either two  
or three & then separate & go to 2

act: 10/17/01

scrip name: Rutherford, J. C. - D., 1804

(Illustration of 2 men dressed as animals at zoo)

etc were two individuals who from outward appearance were genuine, but were in fact actors. I believe in like in our society that a sort of something or someone being, or person is a false called self. I expect readers will be very tame and not want to say, allow me to state, the spirit of extenuation is used this and other scripture.

and had a man call him serpent like to his following definition of serpent. serpent and serpent like; both poison, and the serpent and snake, are also often used for serpent like. In addition the terms of the serpent of the earth, serpent fallen from heaven, and all of them. And after the multitude of people had been scattered, and so on and so forth led them into the land, there became question in about the possibility of the serpent. And then it was said to Cain it he knew.

and then they took of the tree and ate itself, vs 37.

and said that the field is the world, vs 38. and you are bound also in close the church of Jesus Christ in the world. And all the good seed was the children of the kingdom, vs 39. and men of course, those who were of the kingdom before he said. Again, we could include the people who belongs to Christ's church in this illustration. And then said he unto the servants the emblems of the field was, vs 40, 41, or 42. we could also include some church members in this world as well. He didn't have to talk of church people or other children of men, but one are, and the field can be like in a mount. And then identified when is the son of man in the forest, vs 43; "the harvest is past; and of the world, or fuller out, vs 44; and the garner is the world, vs 45.

and then 11 of them to have the punishment laid to each of the three soldiers like. A distribution of punishment was given to 11 of them. See the index we are still here, and in the rock of the forest and their future distribution and the

and will be on completion of which it will be given a permanent  
home in the new Hall of the Royal Society. The Society will be  
grateful to receive any contributions.

The question of a "conversion," (whether Will and others are saved or not) is a charge. The two have a "different and a" point, each will have some kind of a "conversion." The other is a "conversion" which is not all as well as Will's "conversion." But before we go past the point of Will's "conversion," let us consider what is the evidence used in this conversion or on account of it. Will says he is a Christian, and of course we call him a Christian. We say he called "Christian," because they do not reflect fit the character of the word. I just know myself who am ignorant of the word and if a very good example of a real true fundamental Christian conversion. Such underlie in reading such school and quoting the Bible. He is the work of the large chain deacons and more. During the week as this sales person with the salvation and its lamp he will not be qualified for next six. Is the agent of his own deacons and more. Will, Please "do not" let me know his church name. He is a man who is living an evil life; and his best in his life and in the one world.

and I am very much delighted with our life. We need to be simple & live in God's love & His grace & we are so much more content than we were before. I am so glad to have you with us again & am so much more content than ever.

and up all sorts of information that fit to all just the people in the particular  
area or community in their lives, but sometimes the people behind the wall will not  
be able to see either side.<sup>2</sup> I am sure that all of us are appalled at some of the  
things we hear and will not be pleased about them. But it is equally appalled  
when we realize how much of this same behavior would satisfy the  
concerned people in our own communities. I would like to share some of it here  
in the hope of helping. The following quotation is by a Rev. John W. Dyer,  
one of the leaders of a United Church of Christ congregation in New York. An article  
about him and his congregation appears in the September 1965 issue of *Christian Century*  
and is available in New Haven. It is a good example of what I mean.

↳ [List of available filters](#)

and we have seen, there is a considerable difficulty, for one author to be consistent with another. The only difference between Comptoirs Cagliari and a Comptoir of the same name, is that the latter is in the port of Cagliari, and the former is in the port of Palermo.

and is derived from the Latin *lineare*, which means "to lay out in lines." The word, which should be the word that is spoken by each of us whenever we may do. The word is "linear." In the New Testament the word used, means, "laid out in the straight line." The English word comes from the Latin "lineare", which means, "laid out in a straight line or in a row of lines of a nation.

revenue. But consider it. If you did all of the rest of the work would be off your plate, and then had to do nothing. In addition, it is to all the other parts of the project, the majority of the time spent will be in the review part. You can't just do the review part from the start of the project. You have to first do the analysis part, and then do the planning part, and then do the execution part, and then do the evaluation part, and then do the review part. To be efficient, he would have to do the analysis, planning, and execution parts in parallel. He would have to do the review part at the end of the project. The problem is, he has no way to do the review part before the end of the project. The project then becomes ad-hoc, it becomes a mess, and you won't have careful scrutiny in the middle.

The problem with this is that we found for the project that it would be, on average, 20% longer than the time required if we were to do the review part after the execution part. So the project would be 20% longer, which is about 10 weeks of 10 week blocks.

James said one final thing about all of this, and it goes to his definition, as either having the joy of life, or else the "experience" (see my note).

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Twenty-First Sunday After Pentecost October 23, 1977  
The Rev. Ralph C. Link, Minister  
Mrs. Kay Morris, Organist and Choir Director  
Lori Zavacky, Bobby Shakely - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude: "Meditation" Massenet  
Processional Hymn No. 30 "Come, we who love the Lord"  
\*Scripture - Choral Amen  
  
\*Exhortation  
\*Confession (In Unison) "O Lord, Our Father, we come to you as a people who are a part of the community of believers. We seek your guidance for we know that the Church cannot exist without it. Forgive each member of your Church for their individual and corporate sins. Keep us true to the commitment of upbuilding the Church throughout the world. Keep us from the divisions that separate us from others. And always keep us steadfast in your love, in Jesus name. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
  
\*Praise  
    \*Pastor: 'O Lord open our lips  
    \*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture Lesson: Matthew 13:24-30, 36, 43  
Hymn No. 389 "Rise up, O men of God!"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
    Pastor: The Lord be with you.  
    People: And with thy spirit.  
    Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Pastorale" Guilmant  
Baptism Kevin Andrew McGarrah - Son of Mr. & Mrs.  
    Mark McGarrah born July 7, 1977.  
Anthem: "Give Me A Faith" Bitgood  
    Cyndie and Rob Sybert and Chancel Choir

Sermon: "The 3 - Dollar Bill"

Prayer and Lord's Prayer

Hymn No. 474 "I've found a Friend"

Postlude: "Faith of Our Fathers" Morris

Benediction

----- \*Congregation Standing -----

The Lovely Flowers on the Altar have been placed by Irene, Dorothy and Paul Forcht in Memory of "Loved Ones"

Serving as Ushers today are \*Richard Mangel, Don Kingsley, Art Gurney, Gary Penar and John Dreher.

Deacon and Mrs. William Thompson will greet the Congregation at the door this morning.

Nursery will be provided today by: Gaye Bowser, Betty Pfabe and Laurel Stauffer.

Hospitalized: Mrs. Betty Jailet, Mrs. Dorothy ~~Hause~~ Stewart and Mrs. Elma Robinson.

Today - 3 - 6 Meeting of the Lake Erie Association here in our Church.

Tonight - 7 - 9 - Youth Fellowship Meeting.

> Wed. - 7:00 - Chancel Choir

> Wed. - 8:00 - The new sing-a-long choir "Rising Son" is meeting at 8:00 on Wednesday evenings. Come out and have Fun!

> Nov. - 6 - The Budget will be gone over for your approval. New officers will be voted on after the Service.

> Nov. 6 - Christian Enlistment Sunday. ~~RE-BECAKAGE WORKSHOP~~

Nov. 14 - 6:30 P.M. The Building Fund Campaign will be launched at a Fellowship Supper on Monday - Nov. 14, More information to follow.

Tonight - Series of Services called "Harvest '77" thru Oct. 26th., at the Calvary, 123 E. Diamond St. at 7:30 P.M. Dr. Bruce Thielmann will be the Speaker "The Truth Shall Set You Free" The Congregation is invited to hear this well known speaker.

Dec. 4 and 11 is open for Altar Flowers - If you want either one of these dates let Bea know in the office. Basketball - The sign-up sheet is still on Bea's desk for those who want to sign-up for Basketball. Please take the time today to do this.

ALLISON 10/23/77.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Reformation Sunday October 30, 1977

The Rev. Ralph C. Link, Minister  
Mrs. Catherine Feder, Guest Organist  
Mrs. Cyndie Sybert - Youth Choir Director  
Lori Zavacky, Bobby Shakely - AColytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude: "A Safe Haven" Stairs

\*Processional Hymn No. 322 "The Church's one Foundation"

\*Ascription - Choral Amen

\*Exhortation

\*Confession (In Unison) "Almighty God, forgive us for our faulty following of the Master: our slow faith in His power to save; our timid, hesitant answers to His call for service; our insensibility to the meaning of His cross; for all that mars our discipleship, and make it difficult for others to believe in Him. We ask it all in His name. Amen."

\*Kyrie (Choir, Congregation and Pastor)

\*Assurance of Pardon - Choral Amen

\*Praise

\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise

\*Doxology No. 551

Scripture: Matthew 23: 13-39

Hymn No. 282 "Faith of our fathers!"

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory "Appalachian Meditation" Moore  
Installation of Bruce McBride (filling the unexpired term of John Redman)

Anthem: "You'll Never Walk Alone" Rodgers  
Youth Choir

sermon: "WHEN IS A SPADE NOT A SPADE"  
Prayer and Lord's Prayer

Hymn No. 281 "A mighty fortress is our God"  
Postlude: "Postlude"

Benediction

----- \*Congregation Standing -----

The Lovely Flowers on the Altar have been placed in Honor of Mr. & Mrs. Alvin Shakely's 37th Wedding Anniversary.

Serving as Ushers today are: \*Mike Nazaruk, Gottlob Kradel, Roy Andrews, and James McClymonds.

Elder and Mrs. Paul Riemer will greet the Congregation at the door this morning.

Nursery is provided today by Virginia Mangel and Karen Vensel.

> Tonight - 6-8 - Youth Fellowship Tureen Dinner  
Next Sunday - Nov. 6 - Budget will be presented; Officers will be elected. You may nominate from the floor with that persons permission.

The Under Shepherds will have a short meeting with the Pastor. They will also pick up reservations for the Fellowship Kickoff Dinner. Everyone should have their reservation slips by now (included with the last letter). The Under Shepherds will be going out one week early so that these can be picked up in time.

Please get your Commitment cards in as quickly as you can so they will not get lost.

Mrs. Dorothy Stewart would like to thank the Congregation for their Prayers, cards, flowers and especially a thank you to Rev. Link.

Basketball - The sign-up sheet can stand some more names - so final arrangements can be made.

We still have Dec. 11 open for Flowers - contact Bea if you would like to have this Sunday.

Wed. - 7:00 - Chancel Choir - 6:30 (Deacons C. - 7:00)

Wed. - 8:00 - The new sing-a-long choir "Rising Son"

Thurs. - 7:00 - Bible Study

The attendance last Sunday was 159.

Slate of Officers put up for Nomination is as follows:

For Elder: Allen Botacchi, Harry Fry and Art Snyder  
For Deacons: Rodney Rensel, Don Kingsley, Karen Maloney, Sarah Snow, Roy Andrews, and Art Carney.

Your choice of nomination may be made from the floor if you have that persons permission.

Hospitalized: Mrs. Elma C. Robinson. **FUG WILES MAXI**

COUNCIL MEET 17.30 { NEWSLETTER TO THEM  
COUNCIL MEET 17.30 { NEWS IN IV MEET



"Now is a time for a work.

and went out.

John chapter 3:10-11

"Now we seee ourselfes as others. I saye that you now out of these  
are made by grace. Then I saye in effect to the pharisee like; "Thou  
art like a wheel out fleshy". The answer is; "If you are ~~now~~ <sup>ever</sup> true". I saye, "Thou  
art black as walke, and read all over". The answer is; "I am pure".

There are even a lot of bible pictures. "They have turned the right side to the left who  
are lifewy". They wrote the ten comandments all of ones."

"First did them and we do after them, were we called into the Kingdom of Heaven.  
We were spilt."

But the first of things from a pure hearted life, I could like to give the rest. The  
rest reading, when it is made out of fleshy. During reading a portion of this with  
the people, they will say; "What is this?", but if you will say; "What be it?" then  
the comparison is over to come up with the complete sentence.

I will look at a scripture for today we see the New Meek of old days had taken  
upon himself the unenviable task of tackling the religious leaders of his day.  
He did not do it for his own sake. He did so that to know the worth of  
these people, like the corrupt and bad ones and very influential in the  
country he lived in, he had to do.

These were the strict legalists. They lived for the strict and rigid ob-  
servance of the letter of the law. They never kept very large numbers of them.  
At the same time there were more than 500 of them. I never can remember that it  
was attributed to the Pharisees, so you always remember them as to a very good  
part of them and more than. In the legal tribe are seven different kinds of  
Pharisees distinguished. This was the Jew's own classification of them and of  
kinds. The seven ~~types~~, there were six bad ones and one good one. So we can readily  
see that the words of Jesus in connection of these people were said here by  
Jesus that only one was fit for him.

The other were the corrupt of the legal tribe. Some of them also numbers  
to the 500 that were determined to和睦 in it. They were sometimes called

"country." He now had a staff; I gave him a pipe; we took our deliverance fit to  
the sea; and so this is the object; and the object is the sea still; and this con-  
nects it to the end of the next chapter.<sup>1</sup> Here again were the same things  
as before, to see that the story was continual and connected.

"But you are thinking of another world; you think of a permanent Church all day.  
In addition to the three leaders of that religion, the three patriarchs, there stand  
six figures more, six other leaders who proceed in a series. "Brooks" describes the  
leaders as "apostles." I do not know if you have a "Bible reader" or not; if you  
have an "A" you probably only have it. You will not go through all of them, but  
will select a few to look at. In v. 13 he tells them that they have 6 cities.  
The cities of God and are not a part of it, and do they make it possible for  
others to enter it. In v. 15 he directs the leaders to come back to the people  
a command that was given to the leaders of the Church to form cities or build  
in the cities. Then Jesus injects a bit of humor in it for he tells them in  
v. 16, that they are no easier to overcome than a small child. That is to say  
you can't get beyond the large and strong. The people will return to  
them and draw into a glass of salvation, and when you come to it you will  
not be able to get out of it, while the ~~xx~~ million are still.

Now we see tell us that we are no concern in the outside of the land,  
and that is back to back of its no tell. In v. 17 he points out that these are  
like the twelve, nice leaders in the outside, but inside of the city. He  
was referring to the fact that it was a point of the leaders that ~~they~~ <sup>they</sup> were  
one in the outside, nothing less or higher in the outside than the smallest nation.  
These leaders were quite like on also the angels. Under the leaders all else  
was quiet and stood silent. All a pilgrim touched the outside of one of  
the twelve he was considered a son and could not touch one of the twelve.  
Therefore, in the month preceding the observance of the sabbath, all of the  
leaders were collected and identified and shown above. And only  
a few identified them, but even then they were nice. They were all seated in the  
city. The common Jesus is said to stand the bipinnate and described a year-

to be in your office at 10 o'clock A.M., so I did. I am full of life and energy, and this is the reason I want to see you over breakfast morning at 10 o'clock at the Hotel Astor, where we can have a good talk. I am going to speak to you about the case of Mr. Ladd.

And first let me say, Mr. Ladd, I have been very much interested in your case. It can be traced to an old town of mine, the old town of St. Paul, and you will be in order to know, in the old town of St. Paul, a police department which is one of the worst in the country. It is actually being run in a开玩笑 way. In fact, though there is little, it is made. When substitute law officers are to be called in, we sit down and discuss what we want to do, when it is to be done, etc., etc. And if you put a card at the door to drive visitors into the room, no one is not allowed even to pass it in a lower or more respectable place. This is all a spoke when it is a spoke.

When we substitute the word "spade" for "saw" in the spoke, we come to what I mean, namely, about the political character. That is to say, a call for a committee of men to find out the truth and the extent of the information about the Carnegie Church. Martin Luther King and his wife came against the religious leaders of his day and he demanded that they do the same in the name of religion. And so the last at the Carnegie Church found the information that if the church held out, they had to give up their need of a new information. They had to admit that they were on the part of the building corporation. But a cold-blooded man could not do the work of this kind of telling of them. And so I asked him if he would like to meet me, and he said, "Yes, I would like to meet you." So I said, "Well, then that's church in this last lesson in the sanctuary."

(Intermission of 10 minutes by moderator, a copy of the letter is read)

I beg you that Jesus won't be in opposition to the religious leaders. The Church, however, is very likely to be their family, their, military, community, etc.,

of fact, a condition which has not been realized in, or to the  
best of my knowledge, in any other election. It is to be observed,  
and I believe you will agree with me, that in the first instance of his  
action, in addition to what he says the action of the US, (now known as),  
is illegal in that it does not bind itself to do and still violation of a  
lifestyle.

The US is bound by its actions. When it is in the mouth of an unbeliever, because  
it can't be expected to act on the truth of its determinations, but it is bound to  
carry over in and will in the truth.

Therefore, in the name of the church, let us still in Christ still be depend-  
ent. We must have the ecclesiastical side all from similar to church and within the  
individual lives of each church member. In our case, and now, in re-  
lation to the world, to the unbeliever and unchristian, we do. We need to look  
not only within the church, but within ourselves to see our failings which  
cause us to fear the truth. Next we need to be open to the truth and unmask  
the unchristianism and to the world's position. We can do this if we will, good  
and evil. In my opinion, we must do so. And if we do, we will be able to solve the problem  
as Paul said further, "There is no strife, no contention, no evil." AMEN

) ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Christian Enlistment Sunday November 6, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Karen Pfabe, Beth Feder - Acolytes

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ORDER OF WORSHIP 11:00 A.M.  
Prelude: "Fantasy in C Major" J.S. Bach  
\*Processional Hymn No. 21 "Joyful, joyful, we adore Thee"  
\*Acription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "O God, you have taught us to keep all your heavenly commandments by loving you and our neighbors; grant us the spirit of peace and grace, that we may be both devoted to you with our whole heart and united to each other with a pure will. Forgive us we ask in Christ's name. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture Luke 6: 30-45  
Hymn No. 207 "Jesus calle us: o'er the tumult"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Chorale" Boellmann  
Anthem: "And Can It Be?" Johnson Chancel Choir  
Sermon: "ONE THING"  
Prayer and Lord's Prayer  
Hymn No. 299 "Lead on O King eternal!"  
Postlude: "Postlude in D" Fischer  
Benediction  
Three Fold Amen  
Nomination and Election of Elders and Deacons  
Budget Presentation for Adoption  
Usher Shepherd meeting with Pastor for few minutes  
in the front of Sanctuary

The Lovely Flowers on the Altar have been placed by Mrs. Margaret McClymonds in memory of "Loved Ones" Serving as Ushers today are: \*Allen Botacchi, Dan Bosko, Robert Knauer, Charles Penar.

Elder Paul Campbell will greet the Congregation at the door this morning.

Nursery will be provided today by Mrs. Bertha Hollefreund, Sue Hollefreund and Sherry McClimans.

The attendance last Sunday was 189

► Tonight - 6-8 P.M. - Youth Fellowship Meeting. Tonight's meeting requires everyone attending to wear a pair of clean, unmatched socks. Why? Come and find out! Upcoming events: Saturday - Nov. 12 - Hayride followed by a Weiner Roast, (Free). Meet 6:30 P.M. at Church and Bring a friend.

December 2,3,4 Retreat - Mark your calendar now.

Monday - 7th Women's Mary Frugh Circle meeting at 7:30.

Wed. - 6:30 - Youth Choir Rehearsal

Wed. - 7:00 - Chancel Choir

Thurs. - 7:00 Bible Study in the Undercroft

Thurs. - 7:30 - Butler Fellowship of Churchs meeting at St. Andrews Church. <sup>OUT</sup>

Hospitalized: Mrs. Elma Robinson and Mr. Guy Wiles at BOMH... Mrs. Helen Hollefreund at Mercy Hospital Locust St. Pitts. Pa.

Coming up - Nov. 14 - Kick-Off Banquet at St. Michaels Hall on Center Ave. at 6:30. Reservations will be picked up by the Under Shepherds and telephoned to Mrs. George Eichhorn.

Thurs. - 17 - 6:30 - The Butler Area Laymen's Association regular Fall Dinner and meeting will be held at St. John's UCC Meridian. Rt. 68. A memorial for the ARea Laymen who have passed away this past year. It is also Youth Night. Bring along a youth - These Youth will be the Area Laymen of tomorrow. See Chuck Penar and Walt Harmon for tickets.

► Reserve Nov. 13 Sunday afternoon and evening to make Family Advent Wreaths. The whole family is invited. Bring your own greens. It will begin at 3:00 and end sometime that evening. A Chrismen demonstration will be held in the Sanctuary and they will light the Chrismen tree. Home made vegetable soup for evening supper. It is lots of fun - come and join in.

JEAN Pfabe Birthdays TOMORROW  
WEDNESDAY NOV 15

"One shiny"

cont: J: 10:42; crip. J: ~~xx~~ 5:30-45

Be'cuz of necces messap wil b brief;  
Ju as I thot, last w' wen tol corny ridd'l ther groat  
b' no groan wen tol sern short

My aplause? I c'lear in sun eyes, (Joy)  
In crip this U, Js tol discip' & follos needs &  
requiments of spiritual lif, it involv many things  
But woven in? all this is "ONE SHINY" & this I shar  
with U in story form

Once pon tin brother, 2 sister liv litl hous on village  
plain peop, littl possess material guds, but wer happy  
Bros work job & sis took car hous

Na day 1 wud go 2 wel aft bros left earl morn  
draw water 4 day. Luk turn do this

2 sis diff nite/day

1=series & look lif standpoint wat mis B dun  
if job postpon 1 day worry until dun next day  
everthin mis B in ord & if not she disturb  
wen cook, only pot/pan need wer used & then scrub  
& scour wen do dishes  
Floor mis B keep clean 4 visitors & she upset wen  
thing out plac or in mess  
Any tie nad sis who leav thin; discord

2=this sis jus comes, happyu bubbly all tim  
she enjoy self ea day, she get up sing, go bed sing  
When turn 2 go wel she loo' "wrd" 2 it, whil wait  
fil jar, la l, joke other girls murtin stay 2 long  
Then other sis scold 4 B 2 long & wast tim  
When turn 2 cook /itch in clutter & use all pans  
Sis furious at her

So she kep from cook as much as possib  
she felt she bestr abl 2 clean insited  
She felt resent 2ward sis 2day 'cuz she tol 2 clean  
hous ~~xx~~ 4 guest 2day & hous mis B spotles

Then sis go off shop 4 meal & lv her do clean  
She wud lik go shop with sis 2 workplac 2 d sites,  
smel tempt smel spic & exotic foods

The espec lik 2 material brot fro Tlesia & last 2  
The brown booth 2 booth & let mind wander & dream as  
only young girl cud. It made her provok 2 think fun  
cud. Hav if only sis let go along

But No, had 2 stay & clean dum hous that as gay 1 pc  
burn extra hvy sweat with broom

She thot bat how Jr 84 nother jues can & sis mis  
hav he a crotles then ?, & she had dun so 2 keep pea  
jues had no notic hous then

The remem how she hat his feet & listen 2 talk & how  
sis been furion & she sad " i-mitt 10:40"

Q how friend enter = Lk 10:41-42

This prob not how story took plac, & all of its back-ground but wat Js say 2 Martha=QJL TAN + L. 2D 4 (177)

This off cours is not bus & bus activities of l  
But insted=2 Listen 2 G, & hear wat He say 2 us  
2 seek First Kingdom of G & His r ghteousnes & all  
things will b added Un2 You  
it is=to luv & fit with All Part,Mind,Soul,Body

This AM 10:11:4

Turn all over 2 him & let Him lead & direct in all  
areas of lif

102 103 104 105

Because of necessity, the man can't help but be a workaholic. In my judgment, having a wife who has the same kind of drive, comes as close to being a "bad influence" as possible, and the "finances" of a spiritual life. (This involves your wife's involvement with your church.) But out of all of this there should "rest," I say this, and this is what I would like to emphasize with this question. Let me explain this in short form.

now we could see three men who didn't look as though they lived in a little house in a small village. They were all too pale now to fit into a lot of money and most of the official papers had been taken away by the bank. But it was still the very last day, so they were bound to live on after the days the bank had given them.

THE SILENT LAND

The children did a fair amount of care of the house. And when the mother of some fifteen years ago, the Captain, one of the most active in the vicinity, died, her son, the Captain's son, was left in charge of the house.

The next morning I awoke at 6 o'clock. The sun had just risen and I had a little time before the breakfast of bacon and eggs was to be had. It was still dark outside and the house and its bed to be had until 8 o'clock but, as I was so interested about it, in the meantime I was to work on my manuscript. I lay back and thought and did not, however, much succeed. Then the little dog began to bark and barked all day, and went to the door, and the man who came to see me wanted the door off the frame. He refused to do the work however, so, as the door had to be kept open in case visitors came, and the dog would bark when anyone left the building, out of respect he had to leave. So I had to go to the other house to sleep, leaving him in charge, as I was afraid of the dog's barking.

in front, and the two birds were silent. Then Mr. and Mrs. Jones, the girl, and their son, the young; he looked forward to his work. This was the first night he had to kill the fowl, the cold being about 40°. The cold of the house was 60°. Outside the house it was bitter cold at 30°, and the wind was a cold north wind. He was afraid of what would happen this night with the older and smaller. He did not go to bed, down on the floor, with the cold winds about the house work. He was more concerned with what change and alteration like, and those would be.

He did not know how he could make himself do such a job after so long of the cold, but very necessary the next morning. He would have either tried to go to bed or go to the work. He did not want to do either, but he did not care for doing the cleaning and she was expected to do this instead.

He did feel a little resentment toward her sister because just today she had been there to tidy up. The house as a ~~whole~~ <sup>whole</sup> mess was waiting for him and the house would be perfect. She had offered to go off to the shop for the next morning to help him with the cleaning. He would have liked to have gone with her off to the shop, to see the sister, and talk the hunting, selling of skins and Arctic furs. He considered that probably the different methods of sale were available for skins and with a sufficient number. He did not like this plot to turn out like the mind running wild dream as only the mind could. It made her prove over to him of the fan she might be having if after the night had left her alone with him, she would not sleep and dream this kind of dreams. Who dreams, who does not, we are given one of the secret of existence in our sleep just with the dreams.

He thought that some several people had to purchase up what had been collected in the town and that the money had come and that they had to be paid back when. He recollects now that he was a child when I used to go to the house and buy this kind of meat and fat when I had the time to do so.

He recollects now that he was a child and I used to go to the house and buy this kind of meat because no serious person would not be living and eat who said to do,

-2-

now, and that will give them a good start. We shall try to  
persuade them that they must do this.

and how their inferior and weak soldiers, like us, could, when left alone,  
ever hope to win such a battle as that of the 1<sup>st</sup> June. I need not tell you that many  
certainly did not, which will not be known to anyone outside. Under 10:4-  
12.

We who have not been here will all wish to know, now, what has been done with  
the 1<sup>st</sup> June soldiers. And that would seem to be another way, "here for time being,"  
and not "forever." We can't afford to let the regulars and the others off  
easy, and we must pay them for some of the bad work. And I send, this week,  
a long letter, for which you will have opportunity to review it.

Now for the lesson for each citizen. It isn't so important a liability in a com-  
munity as it seems to me, but unless, of course, it's forgotten, the less we give up the  
more we get. It is not only for the sake of health, but money, too, especially. It  
is extremely difficult to get and keep a family together. It is really a hard life.  
It is hard to live and to get along, and the wife and children are hard to  
raise. It is hard to live and to get along, and all of our souls, and all of our  
spirits. All of this will have to be taken into account. The time when we are  
old, we will be sorry.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Twenty-Fourth Sunday After Pentecost November 13, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris - Organist, Choir Director  
Karen Pfabe, Beth Feder - Acolytes

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ORDER OF WORSHIP 11:00 A.M.  
Prelude: "I Need Thee Every Hour" arr. by Thompson  
Doris Angeloni and Ron Thompson  
Flutes and Sax  
\*Processional Hymn No. 272 "Love divine, all loves excelling"  
\*Acription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "God, our Father: you are coming in power to bring nations under your rule. We confess that we have not expected your kingdom. We have lived casual lives, and ignored your promised judgement. Judge us O God, for we have been slow to serve you. Forgive us, for the sake of your faithful Son Jesus, our Saviour, whose triumph we want and eagerly wait for. Amen."  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Luke 19: 1-10  
Hymn No. 253 "Take my life, and let it be"  
\*Affirmation of our Faith (Apostles' Creed)  
\*Gloria Patri  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory "Andante" Guilmont  
Anthem: "Create in me a Clean Heart, O God" Mueller  
Sermon: "SHOW ME A CHURCH MEMBER AND I WILL SHOW YOU A -----"  
Prayer and Lord's Prayer

Hymn No. 161 "Beneath the cross of Jesus"  
Postlude: "Now Thank We All Our God"  
Benediction  
----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed in Honor of Mr. & Mrs. Steve Vargo's 10th Wedding Anniversary - Nov. 18.  
Serving as Ushers today are: \*Wally Feder, John Snow, Mont Mackinney, Herb Shearer and Steve Vargo.  
Mr. & Mrs. Robert Knauer will greet the Congregation at the door this morning.  
Nursery will be provided today by: Dru Rensel, Marlene Riemer and Lynn Bosko.  
Our sincere Sympathy to Mrs. Guy Wiles, family and friends. Guy passed away last Saturday - Nov. 5). Our Congratulations to Mr. & Mrs. Jeffrey Stauffer on the Birth of a little baby girl on Monday, ARC Dinner and Theatre Party - Saturday, Nov. 26. Dinner at 6:00. Play "For the Use of the Hall". Come to one or both. For reservations call Norma Knauer, 287-6568 or Dutch Bolam 283-0371.  
Scripture verses on homosexuality - Congregation requested Genesis 13:13; Leviticus 18:22; 20:13; Romans 1:26,27 1 Corinthians 5:11-13, 6:9-10, 18-20; 1 Timothy 1:9,10 In Genesis 19:4 and 5 is recorded the sins of the men of Sodom and it was homosexuality. In Judges 19:22 is recorded the sin of the men of Gibeah and it was homosexuality. In the King James Version the phrase, "That we may know him," means to have sexual intercourse with him.  
We are forming a prayer chain in our congregation. Perhaps you may have heard of this from other congregations. This is a group of people who are called upon to pray for people who are sick, or for certain needs within the congregation. A "chain" of prayer is thus formed with people praying around the clock or at specified times. If you would like to be a part of this chain, please call Mary Burns at 287-3434. The first basketball practice for the year will be on Tuesday November 15, 7:00 P.M. at the Armory. The attendance last Sunday was 196.  
Wed. - Golden Circle meeting - Craft night  
Wed. - 6:30 Youth Choir; 7:00 - Chancel Choir  
Thurs. 10:30 A.M. - Mary Martha Circle - Mary Davis's home - 6:30 P.M. Fall meeting of the Board of Directors

"Now is the church lesson and a little more and  
I \_\_\_\_\_."

Text: Mk 12:1; Scripture: Mk 12:1-10

(III. sole mai = leftover hamburger cheese)

poor thou didst you do them by not do, exact but diffi?  
know what was done stand

hypocrite=(Title & blasphemous or hypocrite)

the unless scrut thez want join thez turn off Tyros  
soc you Cr men, hypo we need 20 just he was known

Vc 1=Jer=atway 2 Jules from 3, bad etc, fent ergic

note 4 also, flessem(aromat=blo oilseed) even 2da

Jer city priest liv tray 2 Jeru

Hac men the righteous, use the chief pub+tar  
collect, soc outces cp 2 prostr, tax 4 non 3,

Vc 3-4=Jun/r 4 spirit food, went 3 da

Vc 5=Jn 2 Civ abil 2 kno sumt 1 sumtling

Vc 7=hypic reach self-rite co

Vc 8=Hoc turn from hypo 2 riteos man, saved

Vc 9,10=Ja tell Ch men now Ch men, then who reason

why eat with sinner & not priests

This less 4 us on new Sunday, we either 4 hypo/hypics  
our opp & fill blank sumly message 2da

.co. say no no 2 wh=2 many hypos ther=anterior:soon 1ic

1 if, but needs thru ther 4 we all hypos, no1 abl 2

1 ic 1ian, follo 1p everthin,

by hypo worl 2 is Ch men mean, dirty story, i moral

no diff rest worl

old story:wall talk,talk,liv,quak,look talk=it talk

hypo=wall, talk, liv, look, etc=it hypocrite

but hid'en hypo worl may no 1 or 1no bout 1 this  
injury, or inactiv hypo, also hid 2 do wet giv 2 bord

say 10% is standard, we can evad, but no can che

ll can shud 1 do, becuz we nev did, or told 2

merely means nov not in pattern of doing it

no rationaliz with me, or explain, tel 1. to solv

(illus J. McJoy, #7 92 choc etc) & fill blank 4 him

(illus prayer meeting & we an owe we an one) blank 11

(illus LeTourneau & giv 90%) & fill blank 4 him

ld song, "I Don't Go In Ur Eyes Anymore"

I may no look wi/ur eyes 1 help, but can I self

(illus Lloyd Douglas book "the Mirror" conversation

Stuken Jr. & Rac)

If I's war 2 stan from ea 2day & say, who lie & Ch  
men & ill the U.

WILL THE CHURCH LEAD IN 10000?

10000, OR 10000, OR 10000

if Ur do only U & I can fill that blank,  
e. & fool peop, but can't fool God

"Now We A Church Leader And I Will Show You  
\_\_\_\_\_."

Text: Mt 10:1; scripture: Mt 10:1-10

(Mt 10= salesmen & leftover lunchburger cheese)  
poop outside & vu ih men by wat do, not act but diff?  
who whom now & men stand

Vs 1=Jesu=(Title 'ben'=hypocrite or Upian)  
e under scrut thoz want join & thez turn off typos  
Jac was ih ben,hypo we need 20 wat be war become  
Vs 1=Jer=jetway ? Judea from U,trad rte,fert aris  
note 4. ala, Jalsam(aronat=jala siload) even 3da  
Jeru city priest liv tray ? Jeru  
Jac been the Righteous,ure ne,chief pub-tax  
collect,soc outcas op & prosty,tax 4 ton 2m

Vs 3-4= ungr 4 spirit food,want 3 Je  
Vs 5=Ja Giv abil 2 kno suif 1 sumthing  
Vs 7=typic reacn self-rite peop

Vs 8=Jac turn frw typos 2 riteos man,saved  
Vs 9,10=Ja tell ih men now ih me!, then who reason  
why eat with sinner & not priests

This less 4 wi on new Sunday,we either & hypo/Upians  
our opp & fill blank supply message ?day  
soc say no go 2 Ch=2 many hypos ther=anger:room 1nc  
1st, but near tru ther 4 we all typos,no1 abl

100% jian,follc 4 everthin,  
by hypo worl 3 is ih men swear/dirty story,immoral  
no diff rest worl

old story:walk talk,liv,quak,look,dult=dult=dult

typos=walk,talk,liv,leot,etc=it hypocrite  
but bidden hypo worl may no 1 or no bout this  
inward,or inactiv hypo,also bad ? do wat giv 2 Lord  
na, 10:1 is standard, we can evad, but no can che  
all can shud ? do, Scuz we nov did,or told ?  
merely means nov got in pattern of doing it  
no rationaliz wth we,or w plain,tel & re solv

(illus 3 hJoy,xf2 QZ cheap etc) & fill blank 4 him

(illus prayer meeting & women owe woman money)blank!!

(illus LeTourneau & giv 'O') & fill blank 4 him

ld song,"I Don't Go In Mr Dyes anymore"

may no los wi/hus eyes labely, but can & self  
(illus Lloyd Douglas book "The Mirror" conversation  
between Jn & Jac)

If Ja wer 2 stan fron es 2nd & 3rd, who He A Sh  
Now & I il tho U "

"I WOULDN'T BE IN THE MIRROR IF I HAD TO"

"DO YOU THINK THAT'S WHAT I MEAN?"

fr de only U & I can fil that blank,  
o & fool peop, but can't fool od

"Now Ye Church Member And I Will Show You \_\_\_\_\_"

Scripture: Luke 10:2

Scripture: Luke 10:1-10

(Illustration of salesman and leftover "Church" bread)

This is much like the people on the outside view a Church member. Now see the point to church, they know who is church members, but they can't quite figure out where most of them stand. Whether we know it or not the outside world is looking intently upon us. What we do, what we say, how we act and how we re-act determines what they think of us and how they categorize us. The outside world has us labeled as being in one of two classes. They will say, "Now Ye Church Member And I Will Show You A Hypocrite," or they will say, "Now Ye Church Member And I Will Show You A Christian." It is either one or the other. We no longer about it, we are being watched and observed ~~particularly~~ all of the time by those who may have an interest in coming into the Church, or by those who have been turned off by some hypocrites within a certain congregation.

The scenario for this reading is a good case in point. As Jesus had to deal with a man who was a church member and a hypocrite. There are a lot of object lessons in this scripture but I would like to deal with the aspect of what he was and then what he became.

As we begin reading we see that Jesus entered and passed through Jericho. Jericho was first of all the gateway to Judea from the East. It was the legal route, and was also a rich and fertile area for agriculture. It was noted for palms and balsam from which an aromatic spice came identified even today as "Balm of Gilead" and still derived from that particular area of the world. But Jericho was also the city of priests. Most of them lived here and would travel back and forth to Jerusalem to perform their priestly functions.

So the scene is set for the arrival of Jesus and we read, behold, there was a man named Zacchaeus, which was chief among the publicans and he was rich."

The very name Zacchaeus was not what he really was. It meant, "The righteous, or, "The pure he." And he was neither. We are told that he was chief among

the publicans. Publicans were tax collectors, so Zacheus was not only a tax collector but he was in charge of several others. This made him a social outcast among the Jews for these men robbed their own people to collect taxes for the hated Roman Empire. They were held in the same contempt as prostitutes. So it is that we read of Zacheus' being of short stature, but he had heard of Jesus and he wanted to see Him. But, we can only speculate. The end result of his meeting with Jesus seems to tell us of a deep spiritual hunger within him which had to be satisfied by an encounter with Jesus. But whatever the circumstances he climbed a fig tree to see Him.

And strangely enough when Jesus came to that spot He looked up into the tree and informed Zacheus that he was to be a man and have Jesus as his guest that night. Surely Jesus did not know sin, but with that Divine ability to know of the needs of people and their identities as well, Jesus called him forth. We can well imagine the stir created by this announcement. Here Jesus was in the town of Levi priests, the righteous leaders of the people. The ones he chose would have turned for shelter and hospitality and indeed he chose Zacheus a hated tax collector. ~~which in itself shows what Jesus had in mind~~ He did now slip by unnoticed either, for we read they hurried down themselves and were filled with, vs 7.

But while they were spending that evening together we see and read of the effect Jesus had on the life of Zacheus and what he said he would do about it, vs 8. Zacheus turned from being a hypocrite at this point, to a believer. He became a follower of Christ. But Jesus didn't allow that he was not a hypocrite, for he stayed with a sinner, rather than sent out the professed righteous priests of Israel, and Jesus tells of this in vs 9 and 10.

So here we have the brief but wonderful story of a man who was a church member, living as a hypocrite, who turned and became a Christian. He turned from his old life and was willing to make restitution for past sins. And the lesson is clear for us on this stewardship today. We are either going to be hypocrites in the sight of God, or we are going to be Christians. It is our opportunity to fill

in the 'Bla' supplied with our money for today. We can each make the statement "I apply it to ourselves," but is it true? Let's fill out form 1 \_\_\_\_\_. I declare we need to define what we are holding about when we speak of the difference between a hypocrite and a Christian. How sure most of us have heard this maxim: so some say they would not be a hypocrite church because there were too many hypocrites in it. The other answer is, "Don't let that bother you, there's always room for one more." We laugh at this, but there is a certain truth in it. In reality we are all hypocrites, for there isn't a one of us who can completely follow Christ 100% of the time. But the hypocrite the world's knows is church member is the hypocrite who truly professes to have no difference from others yet can agree with the best of them, or tell the flattest stories around. He does the same in moral things being done by those who are not church members. There are the things the world sees and judges, and rightly so. The old story of identification is that if it looks like a duck, and walks like a duck, and quacks like a duck, and lives like like a duck, it must be a duck. So it is with a church hypocrite. If he acts like one, <sup>WALKS</sup> like one, <sup>THINKS</sup> like one, and lives like one, then he just be a hypocrite.

But there is one area of hypocrisy that the world may not see and really know about and that is the inward hypocrisy which is only mentioned ~~in~~ within the congregation. This type of hypocrisy is as violent in the action of how and what we give to the Lord. God's standard for all His people always has been and always will be at least 10% of what we have. We can try to evade it all we can but we cannot change it. We need to look at where we stand and what we're doing in this area. Anyone can and should be able to do this and the reason why we hear from people that they cannot is simply because they have never gotten into this pattern of living and therefore they are living outside of what God demands from each of us. If you have any problems with this don't try to rationalize away or try to explain it over to me. You'll never speak to and admit it and try to get into His plan for your life.

Let me share with you an example of a son I know as a member of a former congregation we served, and when I have finished we will fill in the form for him,

just as the world is filling in the blind for you. Mr. \_\_\_\_\_ was 77 years old when he left that congregation. He is now 92. His wife died many years ago and they never had any children. He worked for the railroads as an accountant and retired at the age of 50 with a good pension. All of his life, being in the business of accounting, he had insights into making investments. When I knew him he was living with a nephew and paying no board or rent or buying out of the groceries. He had a total investment portfolio of well over 100,000 dollars, giving very good interest every year. He attended church every Sunday and gave next to nothing. He has since moved into low income housing where he only pays something like \$5.00 a month, and has hidden his real worth and value somehow. What can we do in a position to help that church because of what the it needs re-painting, the other one is the walls. It needed re-painting on the outside, the roof needed fixed and many other things which he could have underwritten and still been very solvent for the rest of his days. He has no living relatives except a niece and a nephew or two. How how would you fill in that blind? "Now go to church sober like Mr. \_\_\_\_\_, and I will show you a \_\_\_\_\_. "

(Illustration of church vestments, vestmentories and what the world does not testify)

~~XXXX~~ We need to look at things like this and determine where we stand in relation to the Lord. Bacchaeus saw where he stood and did something about it. There is a late tradition that Bacchaeus ~~was~~ became the Bishop of Jerusalem. No way or he may not. ~~XXXXXXXXXXXXXXXXXXXXXX~~ that is the title worn among them. A week or so ago I heard an old song which was popular when Kirby and I were singing. The song is, "I don't see me in your face anymore." You may have never paid attention to it, but if you look into a cone's eye many times you can see your reflection. Loyd Douglas in his book "The Mirror," tells of a conversation Jesus had with Bacchaeus. He asks Bacchaeus, "What did you see that made you desire this place?" Bacchaeus answered, "Good Master -- I saw mirrored in your eyes, the face of the Bacchaeus I was meant to be." If Jesus were to stand in front of each of us this day and make the statement, "Now go to church sober and I will show you a \_\_\_\_\_," what would you see mirrored?

ad choice? Could you see a ~~possibility~~, or a ~~invitation~~ to friends only you and  
I can fully  
fill that blank and it ~~must~~ be answered by you and me.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Thank-Offering Sunday November 20, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris, Organist and Choir Director  
Helen Hilliard and David Knauer - Acolytes

Prelude: "Praise to the Lord, the Almighty" arr. Wood  
Nancy Link, Clarinet, and Organ

Silent Prayer

\*Processional Hymn No. 434 "These to Thee, our God"

\*Ascription - Choral Amen Bob Dellen, Liturgist

\*Exhortation

\*Confession (In Unison) "O Father, giver of such bounty  
as we see each harvest time, we know we are not worthy  
to gather the crumbs from under your table; yet, out of  
your great love and mercy, you have not only bestowed  
this material abundance, but beyond all our deserving  
have given us a Saviour, Jesus Christ. Help us to believe,  
and believing to accept; and accepting, help us to act.  
Your will, not ours be done. Amen."

\*Kyrie

\*Assurance of Pardon - Choral Amen

\*Praise

\*Lay Person: 'O Lord Open our Lips.  
\*People: And our mouth shall show forth thy praise

\*Doxology

Scripture: Matthew 5: 13-16 John 15: 1-8

Hymn No. 19 "We praise Thee, O God, our Redeemer"

\*Affirmation of our Faith (Apostles' Creed)

\*Gloria Patri

Thankoffering Concerns Bob Dellen

Offering

Offertory "Now Thank We All Our God"

Ingathering Service

Leader: Let us pray. Almighty God, our Heavenly Father,  
from whom cometh every good and perfect gift, we  
call to remembrance thy loving kindness and thy  
tender mercies which have been even of old, and  
with grateful hearts we would lift up to thee  
the voice of thanksgiving.

Response: We give thee thanks, Almighty God.

Liter: For all the comforts and gladness of life: for

our homes and all our home-blessings; for the love  
sympathy and good will of men,  
Response: We praise you, Almighty God.

Leader: For all the knowledge of thee and the world in  
which we live, and the life of truth and right-  
eousness, and all earnest seekers after truth;  
for all godly and gifted men and women,

Response: We give thee thanks, Almighty God.

Leader: For the gift of thy Son Jesus Christ, and all  
the helps and hopes which are ours as His  
disciples for the presence and inspiration of  
the Holy Spirit; for all the ministers of thy  
truth and grace,

Response: We praise you, almighty God.

Leader: Receive these gifts Heavenly Father, and we  
ask that they would be used according to your  
will.

Response: Almighty God, we ask this in the name of your  
Son, our Lord and Savior, Jesus Christ. Amen.

Anthem: "Bless the Lord" Ippolitoff-Ivanoff

Sermon: "DOES SALT LOSE ITS FLAVOR?" Paul Pfabe

Prayer and Lord's Prayer

\*Hymn of Dedication No. 440 "God of our fathers"

Benediction and Three Fold Amen

Organ Postlude: "Praise God from Whom All Blessing Flow"  
----- Congregation Standing ----- Morris  
The Lovely Flowers on the Altar have been placed by  
Mrs. Ann Williams in memory of "Loved Ones"  
Deacon and Mrs. Steve Vargo will greet the Congregation  
at the door today.

Serving today as Ushers will be Randy and Bob Dellen,  
Chris and Brian Pfabe.

The Robert Dellen Family will take the Family Thank-  
Offering collection this morning. It will go to  
The American Indian Mission, West Sedona, Arizona  
Nursery will be provided today by Dru Rensel, Sandy  
Sheppack and Pam Fry.

Those elected for Elders were Charles Penar and Harry Fry.  
For Deacons were Red Rensel, Art Carney, Roy Andrews  
and Don Kingsley.

Today - 3:00 P.M. - Advent Wreath making (Family)

Mon. - 7:30 - Fidelity Bible Class

Thurs. Nov. 24 - 32Wedding Ann. of Chuck and Lula Penar.

ARC Dinner and Theatre - Sat. 26th. Dinner at 6:00

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

First Sunday in Advent November 27, 1977  
The Rev. Ralph C. Link, Pastor  
Paul Harbison - Youth Director - Liturgist  
Mrs. Kay Morris - Organist  
Mrs. Cyndie Sybert - Youth Choir Director  
Helen Hilliard and David Knauer - Acolytes

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ORDER OF WORSHIP 11:00 A.M.

Prelude:  
\*Processional Hymn No. 99 "Rejoice, rejoice, believers"  
\*Acription - Choral Amen  
\*Exhortation  
\*Confession (In Unison) "Our Heavenly Father, our spirits turn at this season not only to the coming of thy Son into history in the form of a babe, but also to thy coming in thy spirit. We beseech thee, O Lord, to pour thy power to the weak; thy love to those who hate; and thy peace to those who know only the ugliness of strife struggle, and turmoil. If it be thy will, make us instruments of thy power and love and peace for those who know thee not. Hear us as we pray, in Jesus' name. Amen"  
\*Kyrie (Choir, Congregation and Pastor)  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Luke 1:26-38  
Hymn No. 97 "Hark, the glad sound, the Saviour comes"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering  
Offertory  
Lighting of the Chrismon Tree - Ann Williams  
Lighting of Advent Wreath  
Anthem: "There is a Joy" Robert Leaf - Youth Choir

Sermon: "The Fullness of Time:  
The Family"

Prayer and Lord's Prayer  
Hymn No. 88 "O come, O come, Emmanuel"  
Postlude:

Benediction

----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed in memory of Marie Daubenspeck by Elizabeth J. Borland. Serving as Ushers today are \*Richard Mangel, Don Kingsley, Art Carney, Gary Penar and John Dreher. Elder and Mrs. Howard Bolam will greet the Congregation at the door this morning.

> Tonight - 6-8 - Youth Fellowship meeting

> Tonight - 7:30 P.M. - Prayer meeting in the Sanctuary. Anyone is invited to join us.

> Monday - December 5 at 1:00 P.M. we will be providing the worship services at Sunnyview Home. We need anyone who can help us sing, push wheel chairs and take part in this worth while project. We can also use a piano player to help lead the singing.

> Hospitalized: Howard Jailliet - ~~Bob Andrew~~ ~~Ken Kew~~. Attendance last Sunday was 228

The newly elected Deacons and Elders will be installed during the worship service on Sunday December 11th. December 11 - 7:00 P.M. Church Family Christmas Program (Sponsored by Board of Christian Education)

Under Shepherds please get your Time and Talent Sheets in so that they can be recorded.

Nursery will be provided today by Virginia Mangel, Barb Vargo and Lori Zavacky.

> There was \$337.00 received last Sunday for the American Indian Offering. You can still give this this Sunday if you wish.

> Forms will be passed around today for Poinsetta's. There are still Daily Bread Booklets - If you would like to give a donation for the booklets for the cost of printing we would appreciate it.

> We have new vinyl jackets for the Hymnals. If you should run across any with sharp edges, please turn it into the office for repair.

WELCOME VISITORS!

“The Fullness of Time” is available  
now; \$1.25; softcover, \$1.12.

by "if" it is in a sentence, like, "if this, etc."  
it will be a good idea, to do what he  
has done, and see if it can? or if it  
can't be done, then the other way  
of doing it, which is probably  
the best way, will be the one to take.

1000 miz, plan 71-1001, section 1000 miz  
101,000 cu yd cut into 100 ft. blocks, into  
which 2 small and 1 large truck  
can load fine sand, 100 cu yd at a time.  
All blocks 100 cu yd size, except some with the  
100 cu yd on 20:1, or 15:1, faces which have  
the 100 cu yd size.

21 = 11:11-12, book with bleed of sun=fire. Trib. Jui  
22 = 11:11-12, book with bleed of sun=fire. Trib. Jui  
23 = 11:11-12, book with bleed of sun=fire. Trib. Jui  
24 = 11:11-12, book with bleed of sun=fire. Trib. Jui

Parasitism can vary from 0% to 100% in severity, only 1 known case of 100% mortality due to *Coccophagus* infestation.

What does this mean? Did people want to buy  
the same kind of things?

and they are fifty-fifty government, state, and private funds, and so on, so one side

It is a good idea to have a copy of the "How to Write a Book" section of the *Self-Publishing Manual* by Roy F. Williams.

19. 1990, 10. 1990, 1990-1991  
1991-1992, 1992-1993, 1993-1994  
1994-1995, 1995-1996, 1996-1997, 1997-1998

(Illus man prison, littl girl, c. 1900)

23. *Streptomyces* sp. no. 10. Culture of 200 g. 200 ml.

### "The Willness To Give: The "I'll"

scripture 1:25  
scripture 1:26-32

one of the joys of the life we live is that of expectation or looking forward to something which will take place in the near future. A child waits a birthday in expectation of a present. A husband waits with the birth of a child in expectation length of time. Women wait the arrival of their son or daughter for months and even years for a wedding. All of us can appreciate how expectant and anticipatory we can be to come. At most times the expectation tends to a time of disappointment, for what we waited can't always come to our expectation. I believe this about life and you may have heard it, that it points out失望(disappointment) to us.

(After reading all scripture and next, "I'll," and waiting for his answer)

The sum of events was certainly awaiting for both man and a fulfillment of God's promise was going to reach, but not quite the way he had said he'd have it fulfilled. This is an example of what I mean by disappointment, and that is, for God's plan must be perfect and sooner or later he fulfills it, "In the fullness of time." Whenever God's timing is right he brings it to pass.

This is the theme I want to go for us to think about during this discussion. I will strive to show you and practice the word of God, the New Testament, and how it fulfilled that promised in four separate and distinct ways. It was a time schedule set forth by God, known only by God, but revealed in such a way that it should not have been a surprise to anyone who really studied it, as it would have kept it to pass. This is where we begin to learn with this in mind the scripture of, "the I'll." God with forth many, many years before Jesus was born, that he was to be born into a certain family. Each succeeding week we will see that this prophecy was also extended in other direction so as to bring all of this about as Paul says in Galatians 4:3,5, (and 14).

If we are to understand this correctly we need to know that there was a well organized and planned time table set in motion long before Jesus became a reason on the scene. No one, absolutely none, could ever make such infinitely minute details down to the last detail. And I must say wonderful that God can and does

so that King David was the son of Jesse. In Psalm 7:10-11 we find the following reference to David concerning the people. "He is also exalted in 1 Chronicles 17:11-12. That is, finally, we have the record that David was sent on to Isra'el and this is a part of what the people will do during the time of <sup>W</sup> [King] David. ~~nowhere~~ See p 12473 of Luke 1. Also in this section we suggested David as the King of Isra'el and his descendants as Isra'el, and so we see that the term "Kingdom" has a dual meaning of both Isra'el and the nation of Isra'el. See David the King for the explanation of other who was the son of David's, but did not become King.

The meaning of King goes back to existence when the Jews were in captivity. There had only been one example of a King which had been placed in Jerusalem since the Jews were born from captivity and this was the example of Jesus with his crown of thorns. It is the promise of God that he will sit in the throne of King forever in the future and this will be His final holding.

But does all of this really mean nothing? No, for those who believe in God and the rule of God the King is not nothing. They have these predictions and others to keep up to. There are three like you on earth now. It is a difference than all our other ones. They are in India, China, and there are no changes. He will be their friend and will give good advice and gifts; they will be exalted and blessed; they will be people you can trust; children will have right actions; people now will serve; etc. etc. etc. All these will be based on the word of God and these people are to be the King between every group. However, they will not have ~~any~~ <sup>FRM</sup> absolute power because God says that it never can be true. But the word of God is the witness of the people of Isra'el. We cannot tell the world still that God is the King. There is still poverty, violence, disease and death. The people still need to prove that God is not such a being, in fact, he is not the King.

At last, we will come to solve all of the judicial problems of the world. We will come to solve out poverty, bad temper, and disease and to

to solve all of the problems of the world? unknown. Who has never felt that he was promised all that life. The best we can do is to let the Psalmists teach us humility and tell us how God is calling us to keep us in the love of creation.

Let us go with Isaiah again about this, (read Isaiah 4:6,7). Now in this prophecy we find the word, "comforter." In Hebrew that word is "Ruh" and it is only used to identify or refer to Spirit, no one. This word is also used of this coming child to be born, if doesn't say that he will be comforter of the Ellis and still refers to the Spirit. Several significance of this calling is that God is to be our comforter and this would make the difference in their lives. Let us illustrate this call on invitation to each to place its application in conditions lived in by Jesus.

(Illustration: "little in width of ear, and little gift of lips, and little  
of hair to cover his head. No other change, excepting Spirit)

This is what Advent is all about. Coming into the world in the form of a human to let us know that our salvation is now available. To live in ourselves and to see that the year is now a plan for our lives. To especially be available for each of us, "in the fulness of his time," and to know that it is planned for you and me. So my friends in this season of hurry, and bustle and bustle, let us remember that God did for you and me. And let us take advantage of the gift given to us through the Spirit. You and I can walk this earth in. This is what God wants for you both to do this next Advent season.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania  
Second Sunday in Advent December 4, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris - Organist and Choir Director  
Kelly Shakely and Tim Fry - Acolytes

ORDER OF WORSHIP 11:00 A.M.  
Prelude "O Come, O Come Emmanuel" Purvis  
\*Processional Hymn No. 93 "Arise, the kingdom is at hand"  
\*Ascription  
\*Call to Worship  
\*Exhortation  
\*Confession (Unison) "Almighty and Eternal God, who didst create light and life, even as we come to you we must hide ourselves from thee in shame. Our thoughts, words, and deeds are dark shadows upon us. Like the men of old, we have strayed from thy ways, losing sight of thy light. Thou who came as light into our dark world, we have failed in times past to perceive thee. We ask therefore, that we may come to your light in true faith and repentance, through Jesus the Light. Amen."  
\*Kyrie  
\*Assurance of Pardon - Choral Amen  
\*Praise  
\*Pastor: 'O Lord open our lips  
\*People: And our mouth shall show forth thy praise  
\*Doxology No. 551  
Scripture: Matthew 2: 1-12  
Lighting of Advent Wreath  
Hymn No. 91 "Watchman, tell us of the night"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us pray.  
Prayer and Prayer Response  
Offering  
Offertory "Come Thou Long Expected Jesus" Manz  
Anthem: "Seek Ye the Lord" Roberts Karen Maloney  
and the Chancel Choir  
Sermon: THE FULLNESS OF TIME:  
THE PLACE  
Prayer and Lord's Prayer

Hymn No. 108 "O Little town of Bethlehem"  
Postlude: "Praise to the Lord, the Almighty: Manz  
Benediction  
Coral Response "Rejoice, rejoice"  
----- \*Congregation Standing -----  
The Lovely Flowers on the Altar have been placed by  
Mrs. Amelia Leighton in memory of her "Parents"  
Mr. & Mrs. A. G. Reabe.  
Serving as Ushers today are: Allen Botacchi, John  
Redman, Dan Bosko, Robert Knauer and Charles Penar.  
Deacon and Mrs. Richard Mangi will greet the Congregation  
at the door this morning.  
Y Immediately after Church today - Chancel Choir Rehearsal  
(30 Minutes) in the Undercroft.  
W Wed. - 6:30 - Chancel Choir - Youth Choir Rehearsal -  
7:30 - Council Meeting  
Thurs. 7:00 - Bible Study  
Fri. - 6:00 - ARC Tureen Dinner at the Church -  
Family. Mike Nazaruk's and Al Tait's in charge.  
Saturday - Dec. 10 - Roy Pflugh will be 80 years of  
age. Happy Birthday and many more.  
G Hospitalized: Roy Andrews, New Kensington - KRI. POTTER  
Jim Stewart - Presbyterian Hospital, Pitts, Pa. - ~~Anniversary~~  
Nursery will be provided today by Pauline Fencil, ~~Anniversary~~  
Ann Falkner and Jodie Marte.  
Y Let Bea know in the office today if you wish to have  
a Poinsettia for the Altar for Christmas. The price  
is \$4.50 and the order will be called in tomorrow.  
Next Sunday - Dec. 11 - Church Family Christmas  
Program - 7:00 P.M. (Sponsored by Board of Christian  
Education)  
Communion will be Dec. 18 (Pews) and on Christmas Eve  
at 11:00 P.M. - Candle Light Service  
We have new vinyl jackets for the hymnals. If you  
should come across one that has a sharp edge on it  
either lay it on the seat or bring it to the office  
for repairs.  
Our Youth are on retreat this weekend with Paul  
Harbison - Youth Director, at Camp Living Waters.  
They will be back this evening.  
Monday - 6:00 - Women's Mary Prugh Circle Meeting and  
Tureen Dinner.  
PRAFTER MEETING TONIGHT 7:30  
WELCOME VISITORS

"The Fullness of Time: The lace"

Contd: At 2:5,6; Contd: At 2:1-12

There at 4:4,5,(read), "to timetable & redemp 'em and  
make it=possibly this wk we talk?"  
I never seen 27 ever I plan laid out perfect, I carry  
it in my ever detail, but also rite in our time/age  
that at receiv of magaz & the disc too much I read  
Details cover artic by minister= "etc." 1st quest=  
"Was Je born Bethlehem? Answer Magaz  
Now comes I say I amaz it's timing in Deus pipe early  
Summer while on vacation watch this movies 1  
Skin I creati ie prophecies either accept/reject by  
peop.

? Is all artic a revel from G, 2 other coincidence  
that 3 trax who say it's timing, show detail of the  
act wk= stationarity, tribe, family, the detail of birth  
See all this evidence as Mess, peop out no likey lie  
in side=found birthplace in diff cult wld search this  
it found in 2:42,(read 40-42)

and place far distance, only 1mu from 2nd,in prov Galilee  
all in evidenc this type G+I still here 2M yr  
then only prov scrip with scrip + one ago and, if,  
but, scientific proof wen deal with 4 revolutions  
? what=wk now it=if I do plan redemp how wld be it?  
no logic underat I wld provis plan which  
can't understand by any 1. Is fish,birth,animal?  
No, can no understand cancer lie in man 2 sun from G  
1C from living or non-liv=ie reject by em on peop  
horfore=Sun fro Cancer peop they understand, see it  
but last we have=the wk 1) ST

to date doubtless of time, doubtter 2day  
"etc." In 7:42,(read), "this found Nicoh 5:2, Jeal  
"etc." I prove ther lace=born birth section

israel=liv 2 sec 1 sec 2 sec 1 israel born a sec  
he predict 720 yr a sec in 2 sec

Ruth-Jacob story, city Dav, bet we now with Lee, Nicoh  
adjunct field & spa held birth Ja 1 this blues: since  
of all this convincing thez clas? seen is mess

'e need them 4 faithful prophs who wait & remain

All this elaborate plan 2 bring 4th were man,or was  
royal of a record ? time, lace=either he or man  
This chris G & I am, & I do no come up wld wld no  
nothing bout it=illus 2men & nine wifes, but no (sec 1)  
We can & that th not sin just jabs convincing work done  
(illus littl girl & give us our home's & we Agiv)

perhap we need 2 ask this was why we celebrate a  
fe fe, eat, drink, & merr. Let Up out of celebration  
without up bigger than work done, or nothing special  
work watch us now we celeste & how to do tell then  
for others with & to, or in real

so much as a single item, except those which were  
2 regular train; 2 hives, no fit, or no life  
(likely 2 layers); two new up returns & two others were  
on form your pool.

Clear logic reveals that we cannot easily be  
severed from our will revealed it.  
I am 2 miles off time & our lives.  
The only place we can't do work - that our lives  
& we only can put into them by let them been our master  
than a leader as our King.

(Illustrations : cross on foot of abd (an))

not exist? have angles sing, i talk of them. the

will be an cross made & baby born & die

the author's name and date of writing.

Our selves will we do it,  
but for you it's each other.

"The Purpose of Life: The Tao"

Scripture 2:1-12  
Text 2:1-5,

on our spiritual path we will go far well, because in your lifetime, since you are here, the best teacher is the author of "the Tao." It is likely that you will be born in the middle of life, and if you do, you will find it is the middle of life that you are born for. Therefore, if you are born for the purpose of life, you can go and accomplish this a little better, (text 2:1-5). You can trust your spirit to have had a full life, and this is all that you can do for the pleasure. And when you die, don't be afraid because after this you may well be reborn. This is what we call the Tao of life, "The Tao of Life: The Tao."

I have come to be known as the infinite philosopher, but not by pretense and boastful pride, but simply because I could have had no other choice but to do so. And along with that also I have also learned to live my life in accordance with the Tao. And this is what I have received. The Tao has been the foundation of my life, and every thought, every action, every breath, I never leave behind it to see that it holds still and true to the moment. In this infinite realm we are made by a mysterious unknown infinite "spirit." First he created the entire universe. In fact, there is no such thing "in" the universe, but "anti" there is no such thing "in" the universe. He never left it, but I am now an old man in my day and time in the sun. The Tao that I have been speaking of this Tao is a Tao that is early morning and night on vacation I fired up the infinite vehicle. And this is how I have traveled with in the unspoken universe, with "fullness of life" and how it is. It is a secret of infinite people of all values of life. For so I have seen this universe and the vehicle I travel upon was merely a coincidence until I met my friend, on what I needed for today. And here it is a revelation from the Tao, giving further proof of the spiritual power of this Tao. I must let you see that with all of the evidence of the Little Slit, the rite, the rite, and all of the other details concerning the birth of Jesus, before I ever come into the world as a baby; with all of

the evidence to support this claim is, as we will see, not and cannot be complete in it. At best, it could be considered as only a hypothesis which would not be found in the original document. But this was not the intention. This is what it says, (and *unintentionally*) (see page 602).

So still another thing to notice. The author's failure to illustrate his point by an example. All they knew and cared about was the case from which he little knew of legend in the province of Shien. He article is quoted below giving evidence that this type of writing is still done after 2000 years. All of this ends up leading to the conclusion that he did not consider old and ancient, and he could keep all of them, like, and true. That will raise it up to prove that he is not a liar.

He went to say, "I have a family record the predecessor of which may well be pre 1520 AD." And so he says that from anciently the same writer who used to look at it from a very long time ago. So this is a good idea, would bring some information to the table. It shows that he can be under 2000 years old. And since the Chinese are so good, so kind, so kindred right, because of course nothing can be taken away from them. The writing here would be so good that would definitely stand and supported. So the answer would lie in a book, after such time. And would say that this is a good idea to give this a good justification. So this would be one fact, that the people truly used to write and used to remember by the same people, because now Chinese will live and never be the same people. So if this would come out to be true through the trials of the Chinese, the writing would, it is not by chance, say that the Chinese people actually already lived 2000 years ago. And so we could make the conclusion that this is a good idea. The only logical conclusion would be a specific fact.

It is also important to consider the author's bias as well as his chronological theory. In some cases he quotes in vol 1:12, (and also 7:12). This is probably referring to the 1520 AD. (Peking) to the third century BC.

As the reader feels me probably like him, I will not insist. We do know, however, that the original one in 1889 and another in 1891 were almost identical, and yet the first one is still a single. It is the third of this kind that we have now, and it is to predict that my posterity and those of others, though they may be separated by many years, will be very similar. In this case the usual term "the author's 'will'" is translated "will" in quotes, and is translated "the author's will".

The significance of establishe<sup>n</sup>s seems to be that it played an important role in  
the development of the country. Indeed, the period 1860-1870 is the "Birth of Brazil,"  
because it was this time that the country began to take shape as a nation.  
The first president, Jo<sup>n</sup>h<sup>o</sup> G<sup>o</sup>mez, and his wife, Dona Francisca, were the first to settle in Rio de Janeiro,  
in 1822. They were followed by many others, and soon the city became a  
center of commerce and culture. In 1850, the first newspaper was published in Rio de Janeiro,  
and from all of this history took place. It is interesting to note that  
in 1850, in that all of what had been said about the country, "the will-  
ingness to live" was the most important characteristic of the country, and probably re-  
flecting the principles of the new Constitution of 1850, and the strategy  
that was adopted to build the country of Brazil.

—

I have no objection to it, but the best thing we can do is to send John to Italy, where he will be more useful to us than here.

(List of the 1200 soldiers who died in our service)

It would be difficult to estimate the number of men lost in the war, but I am willing to make a guess. In the first place, there was the army, which had to be recruited from the country, and the navy, which had to be recruited from the country.

This is true in the highest sense of the word, because every man, woman, and child in the country had to give up, and even to sacrifice, something. The cost of the war will be paid by all the people, and not only by the soldiers, but all of this country, to a large extent, suffered and gave. So far as the sacrifices are concerned, however, the country, I think, did the best it could, and I think it did well.

(List of the 1200 soldiers converted to Christianity during the war)

There is no doubt to me that all of the conversions were to Christ. The power of Christ is still greater than that of Satan, and it is still greater than that of death. There is only one way to live, and that is in Christ. However, if you are not yet saved, you must have come to "the fullness of time" for your lives. There is only one "lace" that can save us in this world, and that is in our hearts. Christ can only be put into Christians by letting him be born into our hearts by faith. Then he will be resurrected, raised by us on high, and we shall be born again into new life; then we shall praise him and thank him from the bottom of our souls; then we shall receive him in our hearts, the spirit of resurrection that is in him.

(List of the 1200 soldiers converted to Christianity)

It is not possible to keep the exact statistics of the number of the soldiers and the exact total number of the conversions. We must remember that some died for the cause of Christ, and some died for other causes, and all of them are willing to come to membership, and to live according to all that is good for us, even though they are beyond us.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Third Sunday in Advent December 11, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris - Organist and Choir Director  
Kelly Shakely and Tim Fry - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude "What a Friend" Thompson  
Doris Angeloni and Rol Thompson, Flutes and Sax  
"Processional Hymn No. 100 "O how shall I receive Thee"  
"Acription  
"Call to Worship "O Come, O Come Emmanuel" Hymn 88  
"Exhortation  
"Confession (Unison) "Our Father, we are aware that at this time of the year our lives seem at times to be so void of meaning. We know the joy that should be ours, but it is difficult to separate ourselves from our sins which so easily beset us. Take from us the thoughts of anger and hatred we may feel, and replace them with love and concern for all of mankind. Let your peace flow into our hearts and lives, and let us have that light, even Jesus Christ our Lord. Amen."  
"Kyrie  
"Assurance of Pardon - Choral Amen  
"Praise  
"Pastor: 'O Lord open our lips  
"People: And our mouth shall show forth thy praise  
"Doxology No. 551  
Scripture: John 1: 1-14  
Lighting of Advent Wreath  
Hymn No. 118 "The first Nowell"  
Call to Prayer  
Pastor: The Lord be with you.  
People: And with thy spirit.  
Pastor: Let us Pray.  
Prayer and Prayer Response  
Offering

Offertory "Shepherds Came" Walcha  
Installation of Elders and Deacons  
Anthem: "The Christmas Song" Adolphe Adam Chancel Choir  
"amon: "The Fullness of Time:  
The Time"

Prayer and Lord's Prayer

Hymn No. 107 "It came upon the midnight clear"

Benediction

Coral Response "Rejoice, rejoice" Pg. 88

Postlude: "Watchman, Tell us"

- - - - - \*Congregation Standing - - - - -

The Lovely Flowers on the Altar have been placed by

Mr. & Mrs. Howard Bolam in memory of "Loved Ones"

Serving as Ushers today are: \*Wally Feder, John Snow,

Mont McKinney, Herb Shearer and Steve Vargo.

Deacon and Mrs. William Thompson will greet the

Congregation today inside the Church.

Nursery will be provided today by: Tom and Judy

Massart and Mary Delken.

The attendance last Sunday was 198

> Hospitalized: Earl Wogan - Room 247 Armstrong County Hospital, Kittanning. Jim Stewart - Presbyterian Hospital, Pitts.

New Elders installed today are: Harry Fry and Charles Penar. New Deacons are: Roy Andrews, Art Carney, Don Kingsley and Rodney Rensel.

The new Flower Chart thru June will be passed today. We need especially those filled in the first of the year (like Jan. and Feb.) please.

> Tonight - 7:00 - Church Family Christmas Program (Sponsored by Board of Christian Education)

I heard Santa Claus is going to be here.

Ladies if you were asked to bake cookies please don't forget them.

> The Nativity Scene Statuss were painted by Sara Stepli, who also designed and built the backdrop.

Wed. - 6:00 - Golden Circle Tureen Christmas Dinner Meat and Dessert will be furnished. Bring your Husband or friend.

> Wed. - 6:30 - Youth Choir - CHANCEL CHOIR 7:00

Next Sunday - Holy Communion (Pew) (Practice after service)

Looking for an unusual Christmas gift? How about a bus

tip to Washington, D.C. for the annual "March for Life"?

This year the National observance will be on Monday, January 23 with the bus leaving about 6 A.M. and returning about Midnight. For more information... for

your self or for gifts... please contact Gretchen

Cararie at 898-2529 or Dorothy DeSantis at 283-1395.

Cost is \$15.00.

Special feature JESUS

"The fullness of time: The word" (text: John 1:14; script: John 1:1-14)

Postscript to the above: 202-22

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For the first time, the results of the present study have been compared with those of the previous study by the same authors (22).

1920年1月27日  
孫中山、黎元洪、唐繼堯、段祺瑞、蔡鍔、李烈鈞、胡漢民、許崇智、

$$x^2 = \sin^2 x + \cos^2 x = \sin^2 x + \cos^2 x$$

1. *What is the best way to learn?*

(Continued from page 100)

• • • • 1

1:1 → 1:1

and God gave him "the keys of Hell and Heaven," and he had the opportunity to "shield his glory," and that glory was to go to meet the other lost soul. Therefore, this "Lord," was none other than God himself living and ruling in the flesh. The Cross of Christ is mentioned as a witness to this, having been given to the Devil by the "Sons of God" and the Devil was given "the keys of Hell." The Devil's name was given to the Devil because of his pride and his 14th century name was the Devil of the Cross, or the Devil of Hell. Then the Devil given the keys of Hell, is, in effect, the King of Hell.



For more information about the National Institute of Child Health and Human Development, please call 301-435-0911 or visit our website at [www.nichd.nih.gov](http://www.nichd.nih.gov).

Marshall, the only Marcelline you can buy in the country, and I am told, is  
indeed, a very fine place to go to, and I will go there again, and  
you may be sure I will bring you a good report of it.

#### The following day,

I went to see all of the other places of interest in the city, and I  
will tell you about them all in my next letter, but I will say now

that the following are the best: The first is the "Marshall," a  
fine hotel, where you can get a room for \$1.00, and a good meal  
for 50c, and a bottle of beer for 25c, and a good cigar for 10c,  
and a good glass of beer for 15c.

The second is the "Marshall," a fine hotel, where you can get a room for \$1.00,

and a good meal for 50c, and a bottle of beer for 25c, and a good cigar for 10c,  
and a good glass of beer for 15c. The third is the "Marshall," a fine hotel,  
where you can get a room for \$1.00, and a good meal for 50c, and a bottle of  
beer for 25c, and a good cigar for 10c, and a good glass of beer for 15c.  
These are the three best hotels in the city. You can get a room for \$1.00,  
and a good meal for 50c, and a bottle of beer for 25c, and a good cigar for 10c,  
and a good glass of beer for 15c. These are the three best hotels in the city.

ST. PAUL'S UNITED CHURCH OF CHRIST

Butler, Pennsylvania

Fourth Sunday in Advent December 18, 1977  
The Rev. Ralph C. Link, Pastor  
Mrs. Kay Morris - Organist and Choir Director  
Robin Knauer, and Lori Zavacky - Acolytes

ORDER OF WORSHIP 11:00 A.M. - HOLY COMMUNION

Prelude "Noel" Daquin  
\*Processional Hymn No. 104 "Angels, from the realms"  
\*Acription - Choral Amen  
\*Call to Worship "O come, O Come, Emmanuel" Pg. 88  
\*Exhortation (Page 32)  
\*Confession (Page 32)  
\*Assurance of Pardon  
Scripture: Luke 2: 1-20  
Lighting of Advent Wreath  
Announcements  
Offering  
Offertory "Good Christian Men Rejoice"  
Anthem "A Noel Medley" Hartley - Chancel Choir  
Sermon: "The Fulness of Time:  
The Event"  
Communion Hymn 117 "O thou joyful"  
Dedication of Communion Tray Covers  
\*The Call to Communion (Page 33)  
\*Eucharistic Prayer - Institution - Agnus Dei  
Holy Communion  
\*Prayer of Thanksgiving  
\*Doxology  
\*Hymn of Dedication 109 "Away in the Manger"  
\*Benediction and Response - "Rejoice, Rejoice"  
\*Postlude "Let All Mortal Flesh"  
----- \*Congregation Standing -----  
The Lovely Flowers on the Altar today have been placed by Art Snyder in memory of his Father.  
The Elders and Deacons will serve Communion today and will also serve as Ushers.  
Deacon and Mrs. Bruce McBride will greet the Congregation this morning.  
attendance last Sunday was 191

Nursery will be provided today by Jane Andrews,  
Barb Andrews and Ellen Master.

> Hospitalized: Earl Wogan - Room 247 Armstrong County Hospital, Kittanning. John Czowitz and Jeanne Snyder in BCMH. *WINTER FFAAR*

Wed. - 6:30 - Youth Choir practice  
Wed. - 7:00 - Chancel Choir

> Saturday - Dec. 24 - 11:00 P.M. Candle-light Service and Holy Communion.

The Poinsetta's will be on the Chancel Christmas Eve and for Christmas Day. If you would like to have yours Christmas eve after the service you may take it with you.

> There will be Church School and Confirmation Class on Christmas Day.

The Flower Chart will pass thru the Congregation this morning. We need the first few months filled completely. Please fill out a Communion card so that our Church's records are accurate. If visitors will put either the name and address of their church or their Pastor's name and address on the back of the communion card, it will be forwarded.

> Our sympathy is extended to Ione Pflugh in the passing of her Father - Mr. John S. Marshall; Mrs. Alta Kradel in the passing of her Mother - Mrs. Florence Hoon; and Mr. Paul Harbison's grandmother - Mrs. Johnson.

> The Pastor and his Family would like to thank the Congregation for their cards and well wishes for the season.

On Christmas Eve, there will be a Service of special Christmas music, Holy Communion and Candlelight Service.

So Very Poor

My Master was so very poor, A manger was His cradling place;

So very rich my Master was, Kings came from far to gain

His grace.

My Master was so very poor And with the poor He broke the bread;

So very rich my Master was That multitudes by Him were fed.

My Master was so very poor They nailed Him naked to a cross; So very rich my Master was He gave His all and knew no loss. --Harry Lee, 1874-1917



11. *Leptodora* (L.) *leptophylla* (L.) *leptophylla* L.

1961-12-21-11

On the 1st of June we leave our station. It's timetable concerning the coming days into the world. Under the circumstances existent at the time of the day of departure, "we" have to go to the port of Lorient, France, and from there to the island of Jersey, where we have to stay until the 6th of July. From Jersey we will take a boat to the island of Guernsey.

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eeeeeeeeeeee  
eeeeeeeeeeee  
eeeeeeeeeeee

*Sceloporus occidentalis*  
*var. vernalis*

как можно шире и какими методами. Их надо было бы поделить, либо в две категории: практика и принципы. Но практика не может быть разделена на две категории: это то, что делают. А принципы — это то, что делают для того, чтобы делать то, что делают.

The time is rapidly coming and there will be a time when the aged will be permitted to go to their homes and sleep in peace. The day of the 20th May will be that day. There will be a **strange** beauty in the sight of all that have been unnoticed, as we have a plan for what I consider to be a most excellent contribution. It is the plan of the *Worshipful Company of the Stationers* to hold the *Play of the Twenty*, as it was in 1599, 1600, 1611. & 1612. They will not only send four carriages to set off the first act, but also to bring the stable of swallows and nests. A small building from which will be sent the *Whitbread* Cakes. The *Worshipful Company*, the *Company of Goldsmiths*, the *Company of Turners*, the *Company of Skinners*, and the *Twenty* in the *Company of Clothiers*.

from this we can see that we had planned all of this and had written all of the  
information down in front of us, at the same time. Now a boy in the 11th  
grade who is not older than twenty years old will say, "I'm a  
child," "I'm a child." This young boy from India has not yet seen  
a KENYA child, but he actually says, "I'm a child." He does not feel old in spirit,  
and in actual age he appears old, about, fifteen, sixteen years old. Then there was  
another boy, about fifteen years old, Indian, whom we called "Karan." He  
called "Karan the child," and see what his interpretation really is now, "I'm  
not old, I'm not wise, and I'm not." The boy said "I'm not" in English. And  
then another boy, around 10, "I'm not old, I'm not wise, but I'm the size of  
myself, I'm wise, but I'm not old," he said in English, and he said this in  
Korean, which is Korean. So I think that is what I have written in the original  
text, "I'm not old, I'm not wise."

and the City of Fort Collins, Colorado, (pp. 1-2). "I am glad to see you have got a wife, Bill, and I hope you will be happy with her." This was written in 1880, when he was 21 years old, and his wife, Mary, was 19. They were married in 1879, and have three children.

He has written me often of his wife and family, and of his work at the railroad, and of his wife's health, which has been failing for some time. He is now 47, and she is 35. He is a good man, and a good husband, and a good father.

He has written me often of his wife and family, and of his work at the railroad, and of his wife's health, which has been failing for some time. He is now 47, and she is 35. He is a good man, and a good husband, and a good father. He has written me often of his wife and family, and of his work at the railroad, and of his wife's health, which has been failing for some time. He is now 47, and she is 35. He is a good man, and a good husband, and a good father. He has written me often of his wife and family, and of his work at the railroad, and of his wife's health, which has been failing for some time. He is now 47, and she is 35. He is a good man, and a good husband, and a good father. He has written me often of his wife and family, and of his work at the railroad, and of his wife's health, which has been failing for some time. He is now 47, and she is 35. He is a good man, and a good husband, and a good father. He has written me often of his wife and family, and of his work at the railroad, and of his wife's health, which has been failing for some time. He is now 47, and she is 35. He is a good man, and a good husband, and a good father.

(Illustration of the simple and natural language).

Unfortunately, there is nothing written here in the books and letters of any one of the members of the family, that can give us any clear idea of the education or training of the parents.

Let me just say that the mother died in 1878, in Fort Collins, and the father died in 1888, in Denver. Let me just say that the mother died in 1878, in Fort Collins, and the father died in 1888, in Denver. Let me just say that the mother died in 1878, in Fort Collins, and the father died in 1888, in Denver. Let me just say that the mother died in 1878, in Fort Collins, and the father died in 1888, in Denver. Let me just say that the mother died in 1878, in Fort Collins, and the father died in 1888, in Denver.

ST. PAUL'S UNITED CHURCH OF CHRIST  
Butler, Pennsylvania

Christmas Day December 25, 1977

The Rev. Ralph C. Link, Pastor

Mrs. Kay Morris, Organist

Mrs. Cyndie Sybert - Youth Choir Director

Robin Knauer, Lori Zavacky - Acolytes

-----  
ORDER OF WORSHIP - 11:00 A.M.

Prelude "Christmas Carol Medley" - Doris Angeloni,  
Roland Thompson, Flute and Sax.

\*Call to Worship - Youth Choir - "Jesus, Jesus"

\*Processional Hymn No. 112 "O come, all ye faithful"

\*Acription - Choral Amen

\*Confession - (Unison) "O Lord, it is with humility  
and meekness that we bow before you this day. We are  
made aware of our inability to live in complete love  
together. We know that our actions are often contrary  
to your will, and that we sin in word, and thought  
and deed. Help us to not only know our sin, but to  
turn from it. Let us live in that Light you gave to  
us, and use His life as the measure for ours. In His  
name we pray. Amen."

\*Kyrie

\*Assurance of Pardon - Choral Amen

\*Praise

"Pastor: 'O Lord open our lips

\*People: And our mouth shall show forth thy praise

\*Doxology

Scripture: Luke 2: 1-20

Lighting of Christmas Wreath

Hymn No. 105 "Angels we have heard on high"

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response - "Corporate Prayer" Youth Choir

Offering

Offertory "Mary's Song", Quartette Karen Kennedy,  
Nancy, Lloyd and Dale Link

Anthem: "Merrily Come A Caroling" Gordon Young

Solo: "AT LAST"

Prayer and Lord's Prayer

\*Hymn of Dedication No. 120 "Joy to the world!"

\*Benediction

\*Threefold Amen

\*Postlude "In Dulci Jubilo" J.S. Bach

----- \*Congregation Standing -----  
The Lovely Poinsettia's on the Cancel and Altar may be  
picked up after the Service. Those that are left will  
be given to Shut-ins.

Serving as Ushers today are: \*Richard Mangel, Don  
Kingsley, Art Carney, Gary Penar and John Dreher.  
Elder and Mrs. Howard Bolam will greet the Congregation  
at the door this morning.

Nursery will be provided today by: Virginia Mangel,

Brad and Judy Vinroe.

The attendance last Sunday was 264

> Hospitalized: Earl Wogan - Armstrong County Hospital,

Kittanning. Wilmer Pfabe - BCMH. *Health*

Alta Kradel would like to thank all the people from  
the Congregation for their prayers and cards that were  
sent to her Mother - Mrs. Hoon, and during her  
bereavement.

All monies for 1977 should be in the hands of Secretary  
Bea Tait no later than Dec. 31, 1977 to get credit  
for this year.

Your statements will be sent out on New Years Day and  
please read them carefully and let Bea know of any  
mistakes so it can be corrected now.

All Treasurer's get your reports in as soon as possible.  
This includes reports for the Year Book.

Christmas Trees

I saw along each noisy city street  
The Trees for Christmas, standing dark and still,  
The pines and firs come down from field and hill,  
Old trees and young that had known sun and sleet.

Oh lovely way to celebrate your birth  
Whose birth star glistened through Judea's trees,  
Whom Joseph taught the skillful use of these,  
Who on a tree once overcame the earth.

- - - Violet Alleyn Storey - - -

*PEL C. 196 V. 3/77*

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - DECEMBER 25, 1994

PRELUDER

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

NEW YEAR'S EVE 8:30 - FUN FELLOWSHIP,  
~~OPENING~~ IN NEW YEAR - REDEICATE MARRIAGES, ETC

BIBLE READING - READ THRU IN A YEAR

BLESS & CHRISTMAS CAROLS BY BRIAN, BEN

\*HYMN 313

PRAYER/OFFERING

\*DOXOLOGY

PASTORAL PRAYER

HYMN 314 — RICHARD STIFFLER

SCRIPTURE: LUKE 2:1-20

SERMON: "AT LAST" - ST. PAUL'S, BUTLER 12/25/77

\*HYMN ~~317~~ 312

\*BENEDICTION

\*POSTLUDE

RICHARD

ACLUIS

SCRIPT: LUKE 2:1-20; SERMON: "AT LAST"  
SHEMOT-PALESTINE IS A VIRTUE  
(ILUS MAN TEACH WIFE DRIVE FOR 13YRS)  
THAT AND DEUTERONOMY  
EXAMPLES-CHILDREN AWAIT XMAS/PARENTS AWAIT AS WELL  
BPA 1 OF MARY AWAIT BIRTH OF BABY  
J/ BETH &/NOG MEARY TIRED, NO/MISGIV OF R THER  
BORN JOYFUL BOUT BIRTH PTAK PLAC, BUT NO HAPY WEN HAD 2B STAB  
SINCE SHE EROR BREATH HIGH RELIEF & SAY = "AT LAST, AT LAST"  
SO WE READEVTS 6 - 7A  
BUT NOT GIV ME THU PICTURE OF WAT THUR 9MOS OF WAIT ENTAIL  
SHE PHAR ENDING MANY HARSHUTES ARRIVED  
ELIJAH JESUS AWAIT MESSIAH MUS DAY CPE="AT LAST, AT LAST" HE HAS  
LUKE 2:16=THIS TEL MUS WAS MESSIAH PROMISE - CUM 2 GOD'S PEOPLE  
WAT 4000 BIRTH WITH SPEED - HE WAS A KING  
GOSIP=STRANG & P BORN IN STABLE - FANTZ LIVIN W/WAT SHPOS PB  
THEY APPEAR HOOR, BUT MAYBE BETTER OFF THAN US - ETC  
MUS MUS NO CASE, JUST MONEY BOUT SPILLING & THIS VR MORE THAN LAST  
MONT NEWS TOC OF TELEVISION FIVE POINTING, ETC GET ROBBED, KILLED, ETC.  
NOW THIS NEWS, & MANY, MANY ONE "AT LAST."  
HOW DO TIMES THEN COMPARE WITH OUR EVERYDAY NEWS??  
MURDER, CASE ROMPS, SKYJACK, IL-LAWKS, KIDNAPP, BLACKMAIL, EXTORT, ETC  
TIME: BREAK BANK & NOT MUCH HOPE  
MUCH LIK TIME OF HENRY WADDEWORTH LONGFELLOW DURING CIVIL WAR  
(ILUS "HEARD TH/BALLS OF XMAS DAY" - TO END 1ST PART)  
BUT CAN ZELAC WHS CUP PEN NEXT LINE= READ THEZ  
AS WE LE READ UP WE TOO CAN SAY "AT LAST, AT LAST" 4THFT IS GUD  
NEWS & THIS THAT G HAS VISITED HUS SEC IN OPL & RETEL OF IT  
BUT IN THAT STORY THER ELEMENT NOT TOL ENUF OR ANOTHER ENUF  
THIS ELEMENT IS CONTRARY 2NCRAL REACTIN W/IN HUMAN HART 2  
EVERYONE HURT OR SUFFERING, OR TH/INHUMANITY OF MAN 2MLN  
WORLD CANNOT UNDERSTAND THIS ELEMENT  
("IS DR. MAK EYESIDE FOR LITTLE BOY")  
NO, WHY NOT A FREE MAN OWN SELF 2TASK TUK PRECIOUS TIME, & 4  
WH/KNW &D NEVER GET PAID??  
BOUZ OF LIV  
LIV 'FELIC HUMAN BEING WHO NEEDED IT DESPERATELY  
CAN'T WE C THIS IS EXACTLY WAT G WAS DOING 4HUMANITY??  
(ILUS BILLY GRAHAM QUOTE)  
THIS IS REAL MEANING OF THIS BIRTH FOR US  
"AT LAST" THER IS A SOLUTIN FOR LIF  
"THAT GOD COMMENDED HIS LOVE 2WARD US IN THAT WHIL WE WFR YET  
SINNERS, XP DIED FOR US"  
THIS IS REASON OF XMAS  
THIS BABY CAME IN HUMBEL BEGINNINGS, LIVED A NORMAL LIFE, MINISTERED  
AMONG MANKIND, WAS EXECUTED, DIED AND AROSE  
ALL OF THIS SO WE COULD HAV A NEW RELATIONSHIP WITH GOD  
"AT LAST" IT IS CHRISTMAS

6-7a, just this & no mor,

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buz it

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2000-2001

and the difficulties which are involved in this task are now well known.  
The first difficulty is that, as far as I can see, there is no way of  
knowing whether a given "language," or "dialect," is really a language  
or a dialect. The second difficulty is that, notwithstanding the  
fact that we have a number of languages, we have no clear idea of  
what they are. The third difficulty is that, notwithstanding the  
fact that we have a number of languages, we have no clear idea of  
what they are.















Ralph C. Link  
153 Keck Road  
Sarver, Pa. 16055  
(412) 352-1103

Born: April 9, 1929, Pittsburgh, Pa.

Married: December 15, 1951

Wife: Shirley Margaret Neill

Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.

Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.

Nancy Lynn Link, born March 15, 1961, Butler, Pa.

**SCHOOLING:**

Graduated from Perry High School, Pittsburgh, Pa.  
June 1947

Lay Ministry School, Penn West Conference of United  
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,  
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

**PASTORATES:**

As Lay Minister: short term, 1 month or less in  
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ  
1967 to 1969

Short term in various churches 1970 until Seminary  
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity  
Charge, New Bloomfield, Duncannon, Pa., Penn Central  
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of  
Christ, Butler, Pa., Penn West Conference, United  
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Diety of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.